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TO METHODISM, Dr.

BY H. H. MOORE, D. D.

"Men put . . new wine in new bottles, and both are preserved."



CINCINNATI: CRANSTON & STOWE.

NEW YORK: HUNT & EATON.

1891.

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PREFACE.

WHAT! Another book on Methodism! Why not? It is said that the Astor Library in New York contains seven hundred and fifteen volumes, large and small, against Methodism, and evidently it is somebody's duty to make this form of religious faith more fully understood. Besides, the work and outward expression of Methodism are ever changing, and they will continue to change from year to year as long as its healthy growth continues. As the traveler floats down the Nile, with every passing hour new scenery is presented to him, and the descriptions he may write of the observations of one day will not represent the observations of any other day. So Methodism, for more than one hundred years, has been in the field of conflict, and it is time the call were made again: "Watchman, what of the night?" Has Methodism yet clearly defined its place in Providence? And if so, what is it? and what the specific work it has to do? These questions the following pages propose to answer.

A young Methodism, with a mighty future, is our conception of the Church.

This volume is not history, but it purports to be the lessons of history, spun into an argument. "History is philosophy teaching by example." The early struggles of the Church have been brought forward, not only for the lessons they teach, but because they form a part of a homogeneous whole. The facts of Methodist history, whether found in the store-house of memory, or in Stevens's, Bangs's, Daniels's, or Dorchester's Histories, or in the Biographies of Cartwright, Young, Finley, or anywhere else, we have freely used, and yet only fragments of the abundance of material at our hands have been appropriated. The plan of our work was to use only what was needed to serve as a basis to the argument.

EMLENTON, PA.

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INTRODUCTION.

OUR attention has often been arrested by encomiums pronounced upon Methodism by people who were not of its communion. Among historians, Macaulay and Green are the most appreciative of its merits in England, and Bancroft in the United States. Isaac Taylor regards it as a special dispensation of grace to the present age.

At this writing, Baptists, Congregationalists, Episcopalians, Jews, and Presbyterians are contributing money and urging Bishop John F. Hurst to prosecute the enterprise of founding, in Washington City, the growing Capital of the great Republic, a Methodist university, which shall be to this country what Oxford University is to England. Evidently, in the judgment of far-seeing men of all classes, Methodism in this country is to have a future correspondent with the triumphs of the past, and, as a consequence, to go far in shaping its institutions.

We have often inquired, On what basis does this outside faith and interest in Methodism rest? What explanation would a Jew or a Presbyterian give for making contributions to Methodist missions, Church extension, and to the building of universities? We doubt if, in many instances, any but the most general answers could be given to these questions. But in the gift of one million and a quarter of dollars by the Vanderbilts to a Methodist university, we see some-

thing deeper than sentiment or personal influence. They must have been fully persuaded that Methodism was a great power for good in the world, and especially for this country. Years ago, when rallied by a Methodist on the looseness of his Calvinism, Henry Ward Beecher replied: "Whether this is Calvinism or not, I fully believe that it is predestinated that the Methodist Church shall play a very important part in the affairs of this world."

What does it signify that in the late memorial service held to commemorate the hundredth anniversary of Wesley's death, the secular and religious press generally vied with each other in the lofty tributes they paid to the character and work of that marvelous man? The following, from the *Christian Union*, may be taken as a sample of the whole:

"If the popular conception of John Wesley be fair, he is to be reckoned one of the few men generally great. And it is certainly worthy of remark that each decade of the century since his death has lifted his fame higher. For not only have the great hosts who rejoice to call him their spiritual father acquired new enthusiasm with each fresh discovery of his insight and foresight—'the knowledge deep and high'—but historians and men of letters, who are not tricked either by their own or others' fancies, have constantly enlarged and brightened the portrait of this great apostle of the latter days. He now belongs to no ecclesiastical organization, and no one century can claim him. A prophet in the deepest sense, the light God gave him and the work he did are the inheritance of all men and all ages."

The *Universalist Record*, published in Newark, N. J., has an editorial on New York's eight-million-

dollar cathedral, which contains this reference to Methodism :

“ We have no representative Church in this country ; or, if we have, it is not the Episcopal Church. More than any other, that Church ‘ hath a foreign air.’ It is one of the smaller of the leading sects. It is essentially a Church of the cities, and largely of the Eastern cities. Its chords of sympathy stretch backward across the ocean to the land of its birth. More nearly than any other, the Methodist Church is representative of nineteenth century American religion. Not only by its moral earnestness, by its democratic spirit and its aggressiveness, by its directness and business-like methods and its good-humor, but even in its doctrinal failures at logic, its theological patch-work, it is representative of this energetic time of transition, this hurrying age of fact and change. Calvinism belongs to the past. Universalism belongs to the future. Methodism is of the present, and has the right, if any Church has, to erect the building which shall introduce the religion of the nineteenth century to the student of the twenty-ninth. The Methodists, however, would not build an eight-million-dollar church if they had one hundred million dollars to spare. They would erect thousands of chapels all over the world. They are intent upon winning the world to Christ, not with superb architecture, but with moral conviction and conviction of sin. They are not concerned to startle the future with a display of fine art for which religion shall be taken as the excuse. They are quite content with houses of worship which shall be comfortable, not offensive to taste, roomy, in which a multitude can hear the preacher and find their way to the mourners’ bench. They are a be-

nevolent folk, who spread their hands abroad, and would feel that any such centralization of power were a sad misrepresentation of their own spirit and purpose."

The following conceptions of the position and mission of Methodism come from over the sea:

" 'I have not yet made up my mind whether I will be a Methodist or a Roman Catholic.' That may seem to be an extraordinary pair of alternatives; but those who are familiar with the genius of Romanism will not be startled by it. These systems represent the two ultimate Christian alternatives: faith in the living Church or faith in the living Christ; confidence in the visible organization or confidence in the invisible experience of the heart. Nothing in modern history is more remarkable than the unparalleled growth of Methodism during the last hundred years. The youngest of all the great Protestant Churches, it is already the most numerous. It has grown suddenly with the British Empire, and chiefly within the limits of the English-speaking communities. Mr. Stead reminds us that the world is passing into the hands of the English-speaking peoples. Methodism at this moment commands the allegiance of a larger number of English-speaking men and women than any other section of the Christian Church. Of course we include in this estimate the United States of America, where Methodism occupies the position that Anglicanism occupies here. The one great drawback to the influence of Methodism in the English-speaking world is the fact that it is at present split up into so many sections. But already in Canada all the Methodist Churches have united, and have, consequently, become the most numerous and influential body in

that great Dominion. The movement in favor of union is growing and spreading in the Australian Colonies, in the United States, and in the mother country. If the Methodists only acted together, they could already control the destinies of the English-speaking peoples.

"Some day they will act together for spiritual purposes. And it must not be forgotten that they alone, of all the Protestant Churches, have an organization sufficiently compact to cope with the organized strength of Rome. Again, as to the socialistic tendencies of the age, Methodism has ever been above everything else, a 'connexion' or a brotherhood. There is a sort of Freemasonry among Methodists that distinguishes them from other religious bodies. Their ministers are organized on a socialist basis. No man receives the stipend to which he might be individually entitled. Even so distinguished an orator, for example, as the late Dr. Punshon, never received more than two hundred and fifty pounds a year, with certain additions for the maintenance and education of his children. The itinerancy and the class-meeting tend to bind Methodists together, and to produce the fraternization which is peculiar to them. Now, this spirit of brotherliness is the very soil in which socialism naturally grows, and of which socialism, in some form, is the inevitable expression.

"Lastly, as to the position of woman. She has always occupied in Methodism a more prominent and active sphere than in any other community except the Society of Friends. In former generations, as George Eliot reminded the public in 'Adam Bede,' woman preached; and woman is beginning to preach again. Tens of thousands of women have occupied at every

period the semi-pastoral position of class-leaders; and in the Salvation Army, which is essentially a Methodist movement, the absolute equality of woman has been recognized from the first. These peculiarities of the Methodist Church are very striking, and they at least prove that Methodism is peculiarly qualified to deal with the special characteristics of the era upon which we are now entering."

Sixty-four years ago Dr. Adam Clarke, in a letter to friends in this country, said:

"As I believe your Nation to be destined to be the mightiest and happiest Nation on the globe, so I believe that your Church is likely to become the most extensive and pure in the universe. As a *Church*, abide in the apostolic doctrine and fellowship; as a *Nation*, be firmly united."

It is an undisputed fact that Romanists in this country are mostly of foreign birth, and that the Jesuits, priests, and bishops are thoroughly alien and mediæval in their spirit and opinions. Before coming to this country their character was as completely formed as if they were pig-iron, and had been cast in a mold. Americans they are not, and never can be. With American life and American institutions they can never have the least sympathy. To the extent of their number they should not be regarded as an element of strength to the country, but rather of weakness. That Romanism is the harbinger of ignorance we need no proof, except the incessant and fiendish war it ceaselessly wages against the public schools of this country. Romanism, ignorance, and crime form a triumvirate which are inseparably associated together.

The following, by William Wheeler, of Chicago, is

to show the practical effect and working results which the control or overshadowing influence of the Roman Catholic Church has upon public education, wherever such control or influence exists. This is best done by contrasting the percentage of illiterates in countries where Romanism and Protestantism are respectively the dominant religions of the people:

ROMAN CATHOLIC COUNTRIES.	Area, Square Miles,	Population, .	Percentage of Catholics, . .	Percentage of Illiteracy, .
Venezuela,	439,120	2,075,245	90	90
Austria-Hungary, . . .	240,942	39,224,511	67.6	32
France,	204,092	38,218,903	78.5	25
Brazil,	3,219,000	19,922,375	99	84
Spain,	197,767	16,958,178	99	60
Portugal,	36,028	4,708,178	99	82
Belgium,	11,373	5,520,009	99	42
Italy,	110,620	28,459,628	99	61.94
Total,	4,458,942	148,087,027	739.1	476.94
Average, . . . . .	.....	.....	92.1	59.61
PROTESTANT COUNTRIES.	Area, Square Miles,	Population, .	Percentage of Protestants, .	Percentage of Illiteracy, .
Victoria,	87,884	1,009,753	73	.035
Sweden,	170,979	4,682,769	99	.30
Switzerland,	15,892	2,846,102	59	.30
Netherlands,	12,648	4,336,012	66	10.50
Germany,	211,149	46,852,680	62.6	1.27
Denmark,	14,121	1,980,259	99	.36
Great Britain,	88,301	30,066,646	93.3	11.09
United States,	3,501,404	57,928,609	86.4	9.40
Total,	4,102,378	149,702,830	638.3	33 255
Average, . . . . .	.....	.....	79 78	4.156

Many of our statesmen see these things in their true light; but they quiet their fears of popish aggressions on the ground that Methodism is in possession of the true American life, and that it will hold and perpetuate it against all invasions from abroad. How extensively this feeling prevails we are unable to say; but we hope that too much is not expected of our beloved Zion.

The spread of popery in this country implies the accession to citizenship of the most ignorant, Sabbath-breaking, and licentious elements of Ireland, Italy, Spain, and Austria. The following terrible indictment of Romanism was prepared by Rev. M. H. Seymour, of the Church of England, in a book entitled "Evenings with Romanists:"

"The illegitimate births," says Mr. Seymour, "in Roman Catholic Paris is thirty-three per cent; in Roman Catholic Brussels, thirty-five per cent; Roman Catholic Munich, forty-eight per cent; Roman Catholic Vienna, fifty-one per cent; *Protestant London, four per cent.* Dublin, the most populous and wealthy city in Ireland, situated in the midst of a Roman Catholic population, has more prostitutes than any city of its size in the three kingdoms. A comparison of ten leading cities in Protestant England with a like number in Catholic Austria, gives to the former an average of 63 illegitimates out of every thousand births; to the latter an average of 419 in the thousand. Five leading English cities being compared with five principal cities of Italy, it appears in the former that on an average 58 births in a thousand are illegitimate; in the latter, 216 out of a thousand are illegitimate. Ten of the most populous cities respectively of Protestant Prussia and Roman Catholic Austria being compared,

the number of illegitimate births in the former is 158 to the thousand; in the latter, 454 to the thousand." These statistics, at the time, were so overwhelming and astounding that the *Catholic World* openly acknowledged that Mr. Seymour's conclusions, "if fairly proved, would be a practical argument of overwhelming force, sufficient to close the mind against all that can be said in favor of the Catholic Church."

Dr. L. R. Dunn is responsible for the following statement: "Only a few weeks ago a delegate to the Roman Catholic Benevolent Legion in New Brunswick, N. J. (it was Vice-President Keeney, of Brooklyn), said: 'The time is coming when we Catholics shall own the land; and when we shall not only own it, but ought to own it. We shall own the land to control it, and we shall control it for its better government.' An intelligent minister of our Church related the following in my hearing a few days ago. He was recently in Dublin, Ireland, and going into the cathedral there on the Sabbath, he heard the priest from his pulpit say that America, with all its wealth and power, would soon be under the control of mother Church. There can be no doubt that every Patrick in our stables and every Bridget in our kitchens has the same idea. And more than this, there is not, probably, a Romish priest in the world but that entertains this hope."

Romanist statisticians claim a population in this country of some eight or ten millions of souls; but aside from the votes cast by the adults and the crimes they may commit, the larger proportion of them would be of but little consequence in any way. The records of poor-houses and prisons and the gallows show that at best they are a burden to society. Beyond this,

were it not for the intrigues of political Jesuit priests, they would do but little harm.

It would seem that Methodism has awakened not only large expectations in regard to the general welfare of the country, but that, in the public mind, it is looked to as the divinely appointed agency to neutralize the power and counteract the evils of Romanism. Dr. J. L. Withrow, a Presbyterian, of Chicago, writes as follows to a Boston paper :

"Look into the large assembly-room, in Methodist Block, on Monday morning, and one sees the largest ministers' meeting that assembles in the city. And, just as in other cities, these Methodist ministers generally tussle with some large and live issue of a practical sort. They are not wont to waste time in discussing the thisly of the thusly. They spend little strength on men of straw. But whether the rum-power is a powerful and insolent foe to the best interests of the people, they are always ready to bear testimony; and their eyes are not holden to see the stupendous strides of progress which the Roman Catholic hierarchy is making toward complete management in our political affairs—and the Methodist brethren have lips to speak and warn the people. Let the papacy make proportionately rapid progress in directing political affairs in the next two decades as she has done in the last two, and in the opening of the twentieth century every city in the United States will be ruled from the Vatican. Again and again the note of warning, of this danger to our liberties, is sounded by the Methodists of Chicago."

What signifies the alliance of the Protestant and Jewish forces in Washington City to aid the Methodist Episcopal Church in the establishment of a first-

class university at the seat of government? Is it to counteract the more effectually the influence of the pope and his cardinals over the *rulers of the Nation*? Have they been mortified to see the President of the United States tamely submit to be treated as second to the pope and to a Canadian cardinal at a Catholic banquet? Is it a united movement on the part of loyal citizens against revived Jesuitism, with Methodism in the lead? So it would seem, and the reasons for this confidence should be clear and satisfactory.

The question, What is Methodism that it has awakened such expectations in regard to the general interests of the Nation, and to the neutralization of Romanism in particular? remains unanswered. The practical relations and mission of this Church seem to be sufficiently manifest, but the primal and deeper question refers to the position it holds in the order of Providence. In our philosophy, has the Divine purpose been discovered and properly interpreted?

A yes or no answer can not, with any satisfaction, be given to this question. We must look into the origin of this great movement. We must see Methodism in the mustard-seed stage of its development; we must detect the place of the hiding of God's power; we must see in action the agencies employed, and follow out causes to their practical results. It will be well to approach this subject in the spirit of doubting criticism; for if Methodism is the power in the world which both friends and foes have taken it to be, an array of facts can be brought forward which will justify the conclusions we draw.

If the presentation of this subject will tend to impress upon Methodist people a proper idea of their honors, duties, and responsibilities, our intention in

writing will have been accomplished. Methodism has been a maker of history, and only fragments of it will be known except to students and statesmen. The fundamental elements of that history we have endeavored to weave into an argument, and at the same time retain their life and spirit. On entering the second century of its existence, the Church found itself in a transition state, and it is still engaged in the work of adjusting itself to the new conditions of the country. She must cut loose from her primitive moorings, and, without drifting, lengthen her lines and spread her sails on other and perhaps stormier seas. A changed country calls for new agencies, new methods, and new work. For the Church to remain stationary in a new and ever-changing country, is to loose its hold upon the people, become fossilized, and fail of its mission.

We have an abiding faith in the continued prosperity of the Church. The signs of the times are propitious. New men are pressing into the ranks, desertions are less frequent, and old men are fired with the ambition of youth. Women, in line of action, are coming to the front—a mighty re-enforcement. The eyes of the true Seer are shedding no tears over the departing glories of the past, but peering into a yet mightier future. The twentieth century must see Methodism moving forward with giant strides both at home and abroad. The expectations of statesmen and sister Churches will not be disappointed. Icebergs floating into southern seas melt and mingle with the mass; and in the hot and all-pervading breath of Methodism, Romanism must become Americanized, or the Nation will spew it out of its mouth.

"**A**S for the English court, Bishop Stevens said: 'It was a royal brothel.' Dr. Samuel Johnson said to Boswell: 'I remember the time when it was common for English gentlemen to go to bed drunk every night in the week, and they were thought to be none the worse for it.' Delicate young women, in the highest circles, unblushingly talked 'with a coarseness which editors of our day represent by asterisks.' Such vile poetry as was then applauded would forever damn modern poetasters. The people laughed at indecency and profanity. The Churches afforded no relief to the dark picture, for the reformers themselves needed to be reformed. Of the clergy of the Established Church, what shall we say, but that they were involved in the general corruption? Those of the Dissenting Churches were little better."

THE REPUBLIC

TO METHODISM, Debtor.

CHAPTER I.

METHODISM A SPECIAL DISPENSATION OF SPIRITUAL POWER.

METHODISM is an original idea—it is *sui generis*. The peculiarities which marked its beginning have deepened with its development. They have challenged alike the attention of the ecclesiastics and the philosophers of two continents. As a proclamation of the Christian system it is apostolic, especially in its aggressive evangelizing vigor.

On its human side, Methodism began in an impulse, an idea, and a conviction. In the absence of form, plan, or device, it was free to act out the laws of its own being. Consequently it was a spontaneous growth from an original root; and possessing, as it does, the fullness of Church power, that root must be of divine origin. The achievements of Methodism, as they will appear in these pages, force the mind to this conclusion.

In making these bold assumptions for Methodism, we are fully aware that the charge of pre-

sumption will be preferred against us, unless they are vindicated by considerations of equal importance. The accumulated facts which make up its history during the past one hundred and twenty years, as the legitimate interpreters of Divine Providence, teach us that Methodism must be regarded as the religious marvel—if not miracle—of this nineteenth century. The age in which we live has been distinguished by many great and stirring events, and among the most conspicuous of these is the spread of Christianity in the United States under the banner of the Methodist Episcopal Church.

It is fortunate for religious truth that the muse of history has most fully and faithfully preserved the annals of this great movement. Besides the elaborate histories of Bangs, Stevens, Daniels, and McTyeire, the literature of the Church is rich in sketches, monographs, and biographies of its great men. The origin and progress of Methodism in this Nation can therefore be examined in the presence of accomplished facts, and it is in this white light that our dull visions can see the most clearly the unfoldings of a Heavenly Providence. To these, then, we make our appeal as the basis of the judgment we form of the genius and mission of Methodism.

We are not aware that this last and greatest religious movement was particularly designated by either Jewish prophets or Christian apostles; yet such may have been the case—possibly it is

the angel of the Apocalypse, which was seen flying through the midst of the heavens, having the everlasting gospel to preach to all them that dwell on the face of the earth; but be this as it may, we are sure that the place it occupies in the economy of grace, and the specific work assigned to it, can unmistakably be defined in Scripture language. It is an old and trite saying that Methodism is a child of Providence; and it is time our conceptions of the specific place it occupies, and the length and breadth of the work it has to do, as ordered by Providence, were more clearly understood.

Let us consider the following Scripture, found in the seventeenth verse of the ninth chapter of St. Matthew's Gospel: "Neither do men put new wine into old bottles, else the bottles break and the wine runneth out and the bottles perish; but they put new wine into new bottles, and both are preserved." The bottles in question were made of the skins of animals, and the fermenting of new wine would spoil an old, unyielding bottle; whereas, if new wine were put into a new bottle, the wine and bottle would adjust themselves to each other, and both be preserved. The principle involved finds its first illustration in Christ's refusal to identify himself or his teaching with any of the old religious sects of the Jews, or even with the Mosaic Institutes. These corporate bodies were formed for other ends; they had served their purposes, and were "ready to vanish

away;" whereas the teaching of Christ was the new wine of the new kingdom he came to establish. Like the dead husks on the ears of corn in autumn, Judaism had done its work, and was no longer of any use in the world. At least it was utterly incompetent to take in charge the gospel of Christ. In the hands of a Pharisee the gospel would have been made to subserve simply the interests of his sect; a Sadducee would have reduced it to the narrow dimensions of the wants of his party; and in either case, it would have ceased to be the gospel of Christ—the common patrimony of the whole world.

As, therefore, on the principle that new wine demands a new bottle, it was necessary for Christ to found a new age, "set up" a new kingdom, and establish a new reign, as the receptacle of the glad tidings of great joy he brought to all people. That which Christ so elaborately illustrates is the simple principle of adaptation—the adaptation of adequate means to a desired end. The old bottles filled with old wine represented Mosaism in all its real and possible forms. Judaism was full to the brim—and mostly of iniquity—and it could hold no more. So fixed and unchangeable was its character that the only possible doom that fitted the case was destruction. Christ therefore had no use for it, and he taught his disciples to pray, "Thy kingdom come."

The principle of adaptation is as important and as operative now as ever in the past, and the

question before us is simply this: Did its demands of the world bring Methodism into existence? In particular, is the Methodist Episcopal Church in the United States as "new wine in a new bottle?" This question must be answered, not by theoretic speculation nor by argument of any kind, but by an examination of all the facts involved in the case in the light of the sacred Scriptures. If, with the principle of adaptation as our guide, we are irresistibly led to the conclusion that a new Church was raised up in a new Nation, to preserve it and be preserved by it, too much importance can not be attached to its privileges, honors, and responsibilities. Such is our conception of Methodism. What the new wine and new bottle are to each other, Methodism and this Nation are to each other. Peculiarities pertain to both the new Nation and new Church, and in these respects they are exactly adapted to each other's wants.

This principle of adaptation finds at the present time an application in Japan and Mexico. These nations are springing into a new life, and Romanism fails to meet the wants of the people in the one country, and Buddhism has become stale and unprofitable in the other. New bottles demand new wine for their preservation. Christianity, introduced in a form suited to the condition of the people to be benefited, is sure to receive a hearty welcome. Learned Hindus complain that Western missionaries have stripped Christ

too much of his Oriental character, and presented him to them mostly in a European garb. We think it quite likely that such mistakes have been made—indeed they were inevitable. To become a Christian, an Orientalist need not become an Occidentalist. Any attempt to transfer a Church organization from one country to another, or change the spirit of a people or the times in which they live, would be a waste of money and strength. In the gospel there is a power of adaptation which adjusts its demands as well as blessings to the peculiarities of different times and of all nationalities—to become all things to all men. It is inevitable that Church and State, without a formal union, should mutually affect each other, and each preserve the other.

America became known to Europe in 1492, and it was evident to the vision of the statesman-like seer of that age that this continent was predetermined to be the seat of a vast and powerful empire, unlike any that then existed or that had ever gone before. The new conditions would bring about new results of a corresponding character. Old customs, laws, and standards would disappear in the presence of a new world. The genius of the new age, in accordance with the law of correlation, would demand that everything be new. The new nation would be a vital growth, and mechanical patchwork was ruled out of the method of its development. The principle involved in the statement that a new bottle demands

new wine is fundamental, and can not be violated with impunity. With God at the helm of State, we may expect to see it carried into effect to the very letter. Has it not been done in this Nation? We shall see.

As all the Churches in existence at the time we became a new and peculiar Nation were cast in a European mold, they were not suited to the peculiar wants of the people. They had been touched by no experience which was analogous to the birth-throes the State had experienced during the War of the Revolution. Born on a foreign soil, and baptized in the spirit of another age, they were not adapted to the condition of the young Republic. To be successful in any country, Christianity must experience on its soil and among its people a special development, and put forth special power adapted to the new and strange conditions of society. By the order of Providence, and under the direction of the Holy Spirit, this is exactly what has been done in this country under the banner of Methodism. Methodism is the new conservative power given by a special Providence to preserve the Nation in which it is to be preserved.

We boldly assume for Methodism this commanding position, fully aware that, if the array of facts we may bring to its support are inadequate, we shall expose ourselves to censure if not contempt; but if our conceptions of the relation of Methodism to the great Republic be correct,

even in its leading features, the importance of the subject will justify us in hazarding something in giving to them publicity and support. The religious element in the Jewish State was of commanding importance; but in proportion as Christianity surpasses Judaism, its inspiring and molding power in this Nation has been still greater.

Our claim for Methodism does not in the least detract from the credit which is justly due to the influence of other Churches, nor does it call for any union of Church and State. It is not in our heart, as we write, to glorify Methodism, but to help the Church to a better understanding of the position assigned it by Providence, and the responsibilities imposed upon its adherents. The principle involved in the relation of the new wine and the new bottle, and the old wine and the old bottle, we accept as fundamental, and seek to apply it.

But at this stage of the discussion it is of the first importance that we inquire, What is Methodism? We answer affirmatively: It is the old gospel of St. Paul—salvation from spiritual death and from the guilt of sin through faith in Christ. It is the grace of God that brings the forgiveness of sin to the soul, and the witness of the Spirit that this work has been done. The all-pervading element of Methodism is spirituality. It recognizes the fact that man is lost, being dead in trespasses and sins, and that the quickening Spirit is given that he may live. It is not, then, a creed,

nor a confession of faith, nor a catechism, "long" or "short," yet its doctrines are most clearly defined. It is not a science nor a system of theology. It, *per se*, may exist wholly independent of the ecclesiastical element. It is enjoyed, primarily, in the relation a justified soul sustains to God. When Robert Strawbridge, a young Irish local preacher, commenced his labors on Sam's Creek, Maryland, preaching probably the first Methodist sermon ever delivered in America, he stood alone as a man, with the Bible before him, and no Church authority behind him but that of the Master. He had found in his native country the pure element of Methodism, and it had become in his being an all-controlling force. His ceaseless labors among the rude and scattered population of this country, the societies he organized as the result of the great number of souls that were converted under his labors, the log church he built, the holy lives and the triumphant death of his people, were simply the spontaneous and outward manifestations of the Methodist spirit and life and fire which he and they had received from on high. Having resisted mobs and braved death in his own country, this tender and gentle-spirited man found the open and ripe fields of labor in this new world a theater of supreme delight. He was what Methodism had made him. The same remark might be made of Whitefield, the Wesleys, Coke, Fletcher, Lady Huntingdon, Lady Maxwell, Asbury, and the millions who,

through their labors, have been led to drink from the same spiritual fountain. Christianity, in the form of Methodism, had done for them what in the beginning it did for Paul and others.

We sometimes hear it said that Methodism has been fortunate in receiving the support of great men; but the statement is seen to possess but little force when we reflect that no Methodist could ever do more than act out in his life the grace which had been imparted to him. At first the scholarly Wesley was an ordinary man, and his well-tried powers could accomplish nothing till the baptism of Methodism came upon him, and he felt that his soul was strangely warmed by its fires. After this, his knowledge of God, as revealed in the salvation of his own soul, gave him the key to other souls, and made him the marvelous man that he was. The outward dress or form that Methodism may take on is not, therefore, a matter of prime importance. The inward spiritual life is the essential element. Chalmers said: "Methodism is Christianity in earnest." We would say it is Christianity pure and simple; for all real Christianity is in earnest. If we have detected its proper place in the order of a Heavenly Providence, so far as this Republic is concerned—as "new wine in a new bottle"—the fact will be better understood a thousand years hence than now; but the prophetic Wesley very properly indicated its scope and significance when he said, "The world is my parish."

When we think of the divine original of Methodism, the depth of its spirit, and of its all-pervading power, we feel sure that it has not, at the present time, received in any nation a full and perfect expression of its peculiar genius. To what extent Wesley and all English Methodists, preachers and people, have been influenced by an overshadowing State Church it is impossible to say; but our conviction is clear that we can not look to the mother Church—the Wesleyans—nor to any of the unfortunate offshoots from the parent body, for a model expression of Methodism. In England it has lived too near and too much under the shadow of an immense and obnoxious hierarchy to receive in all respects a natural development. That spontaneity of action which knows no law but a vital inward developing power, has been wanting to the highest achievements in its action.

Probably in no country has the true and pure genius of Methodism found a more free and healthy development than in the United States; but even here the "clay was marred in the hands of the potter," resulting in various secessions. In some localities its natural methods have been modified by contact with other Churches. At the General Conference, held in Boston in 1852, Peter Cartwright, a typical Western man, was regarded as an interesting curiosity; and New England Methodism, transferred in form to Iowa, might, at first sight, be innocently mistaken for

Congregationalism. Some people are necessarily imitators, and they look upon an original idea as if it were an intrusive antagonist. Whatever such persons find in Methodism that is unique they strive to obliterate. For the realization of our hopes in regard to the development of a pure Methodist expression of Christianity we must look to foreign fields—China, Japan, or India. In those countries the Methodist people will ever be so far removed from Mohammedanism and all forms of heathenism that they are not likely to be influenced in any way by them; hence the growth of the Church in each country may be natural and for the best. .

In seeing Methodism take on the form of an ecclesiastical structure, there is danger that we may lose sight of its inward spiritual life. If we keep in mind what Methodism is *per se*, its aim and end—the outpouring of the Spirit, the awakening of sinners, the conversion of souls, and the best methods of accomplishing these results—Church legislation will mostly be the spontaneous outgrowth of the demands of the work; it will be valuable only as means to an end. Addressing a class of elders who were about to be admitted to membership in an Annual Conference, the bishop presiding, referring to the unfortunate, as we think, change which had taken place in his ministry, said: “In former years, when I was a pastor in the Church, I kept in mind not only the care of my flock, but in nearly every sermon I

warned sinners to flee from the wrath to come." This and other remarks indicated that the bishop felt that his high office had released him from the responsibilities of revival work; that the conversion of souls was no part of his direct, personal business. If such be the inevitable tendencies of the episcopal office, it should, without delay, be abolished. To the end of his life Asbury was a genuine Methodist; and if, in addition to his episcopal functions, he had been editor, agent, and secretary, he would never have lost sight of the work of the awakening and conversion of sinners. In proportion as a man grows away from this work, and becomes lost or absorbed in an official position, he ceases to be a pure Methodist.

"Building up" the Church is a matter of prime importance, but it is done the most easily and effectually when we have in hand an abundance of new-born souls, as lively stones, to work into the edifice. The genuine Methodist, then, is one who knows, by actual test, that the gospel is the power of God unto the salvation of every one that believeth; and be his position high or low, he links his own salvation, not with an office, but with the salvation of others.

It was the preaching of this doctrine which, more than all others, brought upon the Wesleys and their coadjutors the remorseless persecutions they were called upon to suffer. A cold, formal ritualism stood aghast and angry in the presence of a spiritual and soul-saving Christianity it did

not enjoy. It was regarded as a dreadful, if not blasphemous, doctrine to be preached that a man could know that his soul was regenerated by the Spirit of God and that he was adopted into the heavenly family.

But this was exactly the preaching the world needed at that time—the preaching it must always have to preserve among men even the form and name of Christianity. This was the lost doctrine which, in the form and by the name of Methodism, these men restored to the Church and the world. All the testimonies go to prove that the religious condition of England, at the beginning of the eighteenth century, was deplorable to the last degree. In the absence of a spiritual and soul-saving Christianity, wickedness everywhere abounded. All the way from the throne to the gutter the same ungodliness prevailed. Infidelity held sway over the upper classes, and the masses were rapidly receding into heathenism. Of the abundance of testimony we have on this point the reader will be troubled with but a few items. In the preface to his great work, the “*Analogy of Nature and Religion*,” Bishop Butler says: “It has come to be taken for granted that Christianity is no longer a subject of inquiry, but that it is now at length discovered to be fictitious. And accordingly it is treated as if, in the present age, this were an agreed point among all persons of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule.”

Isaac Taylor loved Methodism no more than he was compelled to by his self-respect, and in speaking of the Church of England as it existed when the Wesleys appeared, he says: "It was an ecclesiastical system under which the people of England had lapsed into heathenism, or a state hardly to be distinguished from it."

"What," inquires Mr. Wesley, in one of his sermons, "is the present character of the English nation? It is ungodliness. Ungodliness is our universal, our constant, our peculiar, character." Bishop Burnet saw the decay of religion, and it gave him the greatest anxiety, and day and night, he says, he "was oppressed with sad thoughts;" but he was powerless to render any assistance. He said: "I can not look on without the deepest concern, when I see the imminent ruin hanging over the Church, and by consequence, over the whole Reformation." Another says: "All that is restrictively Christian, or that is peculiar to Christ, is waived and banished and despised." Bishop Burnet thus characterizes the greater part of those who came to him for ordination: "They had never read the Scriptures, and could give no tolerable account of the Catechism. A general decay of vital religion in the hearts and lives of men," and a "declension of piety and virtue among Dissenters as well as Churchmen," is the testimony of all the writers of that age.

In his Journal, dated September 3, 1739, Mr. Wesley incidentally draws a picture of the spirit-

ual condition of England that can not be misunderstood: "I talked largely with my mother, who told me that, till a short time since, she had scarce heard such a thing mentioned as the having forgiveness of sins now, or God's Spirit bearing witness with our spirit; much less did she imagine that this was a common privilege of all true believers. 'Therefore,' said she, 'I never durst ask for it myself. But, two or three weeks ago, while my son Hall was pronouncing the words in delivering the cup to me—"The blood of our Lord Jesus Christ, which was given for thee"—the words struck through my heart, and I knew God, for Christ's sake, had forgiven me all my sins.'

"I asked whether her father (Dr. Annesley) had not the same faith, and whether she had not heard him preach it to others. She answered, he had it himself, and declared, a little before his death, that for more than forty years he had no darkness, no fear, no doubt at all of his being accepted of the Beloved; but that, nevertheless, she did not remember to have heard him preach—no, not once—explicitly upon it; whence she supposed he also looked upon it as the peculiar blessing of a few, not as promised to all people."

Here we have the key to the spiritual death that was prevalent in both the Established Church and in all Dissenting bodies of England. That infidelity and all manner of ungodliness should take the field, and control society, was inevitable.

Such was the condition of England, Ireland, and Scotland when Whitefield and the Wesleys raised the cry: "Ye must be born again." And this, as the vital, central truth of Christianity, is what the world called Methodism.

At this time the spiritual and moral condition of the American colonies was about the same as that which prevailed in England. The Edwardsian revival had spent its force, and a reaction had set in. The first enthusiasm the preaching of Whitefield kindled had all subsided, and his last visit to this country was without results. Infidelity and profligacy prevailed throughout all the Colonies, East as well as South. In this universal prevalence of spiritual death, in all parts of the new-born Republic, the reason for the existence of Methodism becomes apparent.

"THE principles of strategic wisdom should lead us to look on these United States as, first and foremost, the chosen seat of enterprise for the world's conversion. Forecasting the future of Christianity, as statesmen forecast the destiny of nations, we must believe that it will be what the future of this country is to be. As goes America, so goes the world, in all that is vital to its moral welfare."

—AUSTIN PHELPS.

CHAPTER II.

OUR COUNTRY AS THE THEATER FOR THE DEVELOPMENT OF METHODISM.

THREE hundred and ninety-nine years ago North America was the abode of savage beasts and of still more savage men. It is now two hundred and sixty-eight years since civilization secured a foothold north of the Potomac; and may not the past growth of the country be taken as prophetic that the coming three hundred years will witness still greater changes?

The isolated position and compact structure of North America will forever fix and render unchangeable its geographical relation to other divisions of the globe. Three thousand miles of ocean on the east, ten thousand miles on the west, a narrow isthmus on the south, and a sea of ice on the north, make it substantially an island; and when held by a single nation, its neighbors must be too remote to meddle with its affairs. Internal harmony, civil administration, domestic peace, commercial and ethnological reasons point in the direction of a single nation, and these, as the fundamental laws of society, must, at the demand of all parties, ultimately prevail. North America has an area of 8,953,315 square miles, capable of sustaining a population

of three hundred to the square mile, or more than two billions of souls.

It is better that Mexico, with its mixture of Spanish and Aztec blood, remain a nation by itself till its form of civilization shall become more like our own. It is of the first importance that the population of a country be homogeneous, and the assimilation of the immense mass of heterogeneous elements now on our shores is sufficient to tax to the utmost the vital constitution of the Nation. But nature has its laws, and the demands of these are imperative. They also invariably work for the greatest good of the race. The highest statesmanship seeks to know what they are, and conform to them. The Republics of Mexico and the United States are constantly feeling the pressure of each other's influence, and whatever may be the will of man, the outcome is in the hand of Providence.

Protestant Churches—mostly those of our own country—utterly ignoring politics and State affairs, are sustaining missions in all parts of that country. Not only in its chief cities, but especially along the eastern and northern border, the people of the two nations are becoming acquainted and finding that they have common interests. With the desired prevalence of peace, this influence will increase as the years go by. What the outcome may be is beyond our ken; but not unfrequently in the world's history two adjoining nations, to the advantage of both, have

become one. We write from the stand-point of providential dealings, and not political ambition. We protest that it would be a national crime for our country to lift a finger to bring about annexation by intrigue or force. Union, to be valuable, must be the result of growth, not rivets.

The immense country on the north, occupied by our cousins, and the States are subject to the same influences and the same laws. Neither can think, or feel, or act to perfect satisfaction independent of the other. The ties of blood are greatly strengthened by a free intercourse and the use of a common language, literature, and religion. The feeling "we be brethren" is everywhere prevalent. If, in the order of Providence, it shall ever become manifest to the two nations that the true solution of all difficulties, and the attainment of their highest good, moral, commercial, and social, can be found only by making them one in government, the union, to the satisfaction and interest of all parties, will take place. A homogeneous people, living in peace under one government, reaching from the Isthmus to the North Pole, is a dream which, in coming centuries, may become real.

What a calamity would have been the success of the War of the Rebellion! The establishment of a Southern Confederacy would have been followed by others—West, East, and Central—and the designs of Providence thwarted. But God reigns, and America may yet fulfill her destiny as

the theater of man's last effort to establish liberty on a basis of intelligence and virtue.

There are now before us the grandest prospects that ever invited a nation to greatness. Statisticians tell us that the State of Texas is capable of employing in business and supporting a population of fifty millions, and that then the inhabitants per acre would not be as dense as the population of Germany and of most European countries. It is held, by good judges, that the lumber, coal, mining, and fishing interests of Alaska, together with its commerce, will ultimately be able to give employment to millions of people. What, then, may we expect the population of this country to be—the whole of North America—two, three, or five hundred years from the present? It is probable that the man who occupies the Presidential chair in the year 2500 will find that the census has given him, as his masters or subjects, as the case may be, not less than ten hundred millions of souls, and yet there would be room for hundreds of millions more. We may, then, expect that, as surely as the sun continues to rise and set and the earth yield her increase, this population will be here, and then the agricultural and mineral wealth of the Nation will annually run up into hundreds of billions of dollars.

North America, being a country of vast extent and almost an island, embracing every zone and producing nearly everything that grows out

of the ground, or flies in the air, or swims in the sea, can be self-sufficient, self-contained, and it must be somewhat islandic in its laws and institutions. America will not be Egypt, Chaldea, Persia, or Rome over again, nor will it pattern after any existing country; but its destiny is to be wholly a new nation, unlike any other that ever existed. Had it been the will of Heaven that England should reproduce herself here in larger edition, then English ideas, the Episcopal hierarchy, Church and State, would have early taken root and attained to a vigorous growth; but such was not the order of Providence. Neither was there to be in America a new France or another Spain, with the Romish faith as the legally established religion; but that the Nation might be thoroughly new, everything in it must be new. Its Constitution must be an original conception, its religion as free as the winds and as fresh as the morning, its literature a growth from its own soil, and its spirit as vast as the empire it is to animate and govern.

But on this continent the human intellect is likely to reach a height of strength and achievement such as it has never yet attained. Why have China, India, Japan, and the islands of the sea for many centuries deteriorated or remained stationary, and played so trifling a part in the affairs of the world? The natives of Australia and many other isolated peoples are, as the result of some cause, sunk down to the lowest condition of bar-

barism. On the other hand, what made the Greek Republic so great? Even to this day the literature which that ancient country gave the world constitutes half our learning. The names of Homer, Pheidias, Pericles, Socrates, Plato, and Aristotle still hold their place among the greatest men in the world's history. And what was the cause of the surpassing greatness of the Roman Empire? Its statesmen, military captains, scholars, poets, and orators were never surpassed, unless by the Greeks. How has it come to pass that the little island of Great Britain rules almost one-half the globe? To answer these questions correctly, we have only to consider that China, Japan, India, and the islands of the sea, from one generation to another, stood isolated, alone, and lived within themselves; whereas among the States of Greece, the provinces of Rome, and the British isles, there has been a far-extended and long-continued mixing of many nations. The present Englishman is a combination of the best blood of the Celt, the Angle, the Saxon, the Norman, the native Briton, and probably of the old Greek and Roman.

These facts clearly reveal to us an ethnic law of the first importance; and this law never found for its operations a field so wide and so auspicious for great results as the American Republic now presents. The Aryan family, our ancestors, first established its household a little south of the Caucasian Mountains and west of the Caspian Sea.

From that primitive seat a colony—if Max Müller is an authority—moved south into Iran, and built up the Persian Empire; another colony moved east, turned south, crossed the Himalaya Mountains, and peopled India, the land of the Veda; another colony moved west, and founded the Greek Republic; and still another, at a later date, founded Rome, and taught the world the science of government and the majesty of law. This was the first dispersion, and as one of the then far-off results we see the present nations of Europe. The Hindu, the Englishman, the Frenchman, the German, the Dane, the Spaniard, the Portuguese, the Italian, the Russian, the Swede, the Norwegian, and the Icelandic are the present living branches of the primitive Aryan family. But who and what is an American? Is he an Englishman? No. A Frenchman? No. A German? No. An Irishman? No. A Dane, Swede, or Norwegian? No. What, then, is he? All these compounded and mixed together. We see going on before our eyes ethnologically the formation of a new race or species of human kind. The original Aryan blood was separated into many streams at an early day, and one flowed north, another south, another east, and others west, acting everywhere a controlling part in the affairs of the world, and becoming stationary and stagnant in no place but the torrid plains of India. During the past three thousand five hundred years this blood has enriched itself by appropri-

ating to its own use the best qualities of the four quarters of the globe—

“From Greenland’s icy mountains
To India’s coral strand”—

and now these streams, swollen to rivers, have set in toward the American Continent, and the United States is destined to become the new home of the great Aryan family. Here, on our soil—a vast and varied theater—in the mixing of the best blood of the best nations, the peculiarities of each will become modified, and a new and homogeneous people formed. In mental ability, and in all the forces which go to compose a great nation, this Republic is foreordained and foredoomed to surpass Greece, Rome, and the British Empire. Had the people of the Southern States taken this view of the calling and destiny of America in 1860, the war which cost that section so dearly would not have occurred. Thoughts such as these must have been in the mind of Emerson when he said: “Our whole history appears like a last effort of Divine Providence in behalf of the human race.”

No ethnical truth is more incontestably established than the fact that environments, such as are afforded by country and climate, have much to do in the development of humanity. The ancestry of the Australian, the Eskimo, and the Fuegians may have been as noble as our own, but the wretched conditions in which they have lived have barely kept them alive on the verge of

extinction. Apply this law to the central part of this continent—to the lake region and to the mountain-girded valley of the Missouri. Then the impression—an impression which can not be shaken from the mind—is the idea of beauty, wealth, and vastness. Its geology suggests the vastness of time, its mines of gold and silver, and the inexhaustible resources of its soil; what harvests may be reaped! what rivers! what valleys and plains! what a paradise for flocks and herds! what mountains, cañons, trees, and rocks! The humanity developed in the midst of these combinations of the rich, the beautiful, and the vast, will receive its inspiration and take its cast from them.

At the present time there is going on a concentration of the best Aryan blood in the world in the immense valleys of the Missouri and Mississippi Rivers. At least a dozen different streams of humanity are converging into this wide and diversified region of the gold and silver mines. A rich, broken, and mountainous country is a grand place for the raising of mighty men. A traveler called at the door of a tidy appearing cottage in the mountains of New Hampshire, and asked for a drink of water. Being supplied, he inquired: "What on earth do you do in this rough, rocky country?" "Sir, we build churches and school-houses, and raise men!" was the reply. The seat of empire is moving westward, and in the not far-off future the center of population will

be in Illinois, Missouri, Kansas, Iowa, and Nebraska. From the mountains of Colorado, New Mexico, Utah, Montana, Wyoming, and Idaho will come forth the men of brain and brawn who will rule this Nation, and they will rule it in the spirit of its greatness. Calmer regions may furnish the scholars and the literature of the Nation; but from those scenes of grandeur our poets will derive their inspiration, and from them the ministers will come who will give character to our pulpits.

Whose but a prophet's vision can tell what this country will be when the census shall report a population of a half-billion of souls? The same sun will shine overhead, the same seasons come and go, the same mountains stand, and the same rivers roll; and the only problem whose solution is unknown or doubtful is the moral and religious development of the Nation which the far-away years will witness. Without doubt we shall have our Syllas and Catilines. They may arise in the East or North or South or West. The South will not be likely to repeat her late experiment for a long time, and her example and fate as a warning will not soon be forgotten by any section of the country. Still we must not forget that a Republican soil is luxuriant in the production of demagogues. A government from the people, by the people, and for the people, is open for every citizen to become a blessing or a curse to his country. The possibilities of intelligence, virtue, and honor

are also at the same time the possibilities of ignorance, crime, and degradation. The mechanism of necessity and moral law can not, in this respect, be invoked as a means of producing certain results, for the existence of vice is possible. The security and peace of a Nation as vast as this is to be found nowhere under a republican form of government, except in the intelligence and virtue of the people, and the whole people. The failure of the Republic will introduce the despot and standing armies. A wicked demagogue can make a sacrifice of a republic only on the altar of the ignorance and depravity of the people. The thorough education of the fast-coming millions in true Christian Americanism is the work now before us as a Nation; and in this culture, the conscience and the religious element, as the preservatives of the sanctity of an oath, must be made of overwhelming importance.

We should regard the perils through which we have passed as a school, in which we may learn to watch the storm-centers which are ever threatening the life of the Nation. The preservation of liberty requires eternal vigilance on the part of the people, as fully as the perpetuation of despotism receives the ceaseless vigilance of the despot.

Rome, the most powerful empire that ever existed, by its fall teaches us many useful lessons. In the height of its splendor, its capital city became glutted with wealth, which was nothing but

the plunder of the nations its legions had conquered. This ill-gotten gain engendered idleness, luxury, and vice, and thus the foundation of the vast empire was sapped. As the realm did not continue till the different peoples became homogeneous, they had but few common interests, and the empire crumbled to pieces. Happily this Republic can never become exposed to the corruptions of rapine and plunder. Our neighbors must always be too far away to allow that to be possible; and, then, the acquisition of territory by conquest forms no part of the ambition of the American people. And, still further, we trust that the high moral tone of the Nation will forever forbid the accumulation of wealth by the ruthless and inhuman robbery of other people.

But is it not possible that the calamities of wealth, with its luxury and vice, may come upon the Nation from other sources? Let us glance at the possibilities in this direction. There can be no doubt that the riches of this country are destined to surpass by far "the wealth of Ormus and of Ind." Our mines of gold, silver, copper, tin, iron, lead, coal, salt, oil, and gas present us figures which stagger the imagination of the statistician. The wealth of the United States in 1890 was estimated at \$71,000,000,000. This sum surpasses the wealth of Great Britain—long the wealthiest nation on the globe—\$21,000,000,000, and is equal to the wealth of Russia, Turkey,

Sweden, Denmark, Norway, Italy, Australia, South Africa, and South America.

In 1860 the wealth of this country was estimated at \$16,000,000,000, of which \$1,250,000,000 was slave property. Of course that sort of value has been sponged out in blood; but, notwithstanding that apparent loss, the wealth of the nation increased in twenty years \$27,482,000,000. Is it not a marvelous and prophetic fact that the youngest Nation on the face of the earth has become the most wealthy? Between 1870 and 1880 our wealth increased to the enormous and unparalleled extent of \$19,587,000,000. Consider still further that this country is yet in its infancy. Every department of industry will increase with the growth of our populations. The physical resources of the country have not yet been discovered, much less developed. Our domestic commerce has already reached the enormous sum of \$20,000,000,000. Europe expends annually \$900,000,000 on about 3,000,000 of soldiers. We allow our able-bodied men to work and support themselves and their families. France, Prussia, Russia, Austria, Turkey, and England stand facing and watching each other, suspicious and jealous, growling and showing teeth; and especially is this the case with England and Russia, and France and Prussia. Hence the reasons for the expenditure of immense sums in military and naval affairs. Happily our country is free from the embarrassments which arise from competing, sen-

sitive, and jealous neighbors. Such difficulties dissolve and disappear in the presence of common interests.

The main sources of wealth in this country are mining, agriculture, manufactures, and commerce. Were the single State of Kansas cultivated to the utmost capacity of its rich, deep soil, its productions would be adequate to the support of ten millions of people. What, then, of the whole country?

The mineral lands of this country, Alaska not included, cover an area of not less than 1,000,000 of square miles, and of North America not less than 2,000,000, and the wealth they are to yield we have no figures to estimate.

In no way is the peculiar genius of the American people made more manifest than in the work of invention and the business of manufacturing. Here is not only a source of wealth but of danger, and the best safety-valve will be found in carrying on a vigorous commerce with other nations.

The vast wealth of the Nation is a pleasing consideration, and could it, with any degree of equality, be diffused among the people, it would not be a source of danger. Already immense fortunes are drifting into business centers, which are controlled by a few men. Could we, by legislation or education, give to the masses a greater business capacity, and lessen the money-making power of the few, the threatened evil might be

remedied. Monopolies and trust companies are but the fruits of commercial genius.

We have not yet found a basis on which the conflict between capital and labor can be permanently settled. Our great cities are becoming the hot-beds of secret societies and imported Anarchists. Politics without statesmanship is becoming a profession and a matter of barter. But the danger which threatens the development and stability of the country more than any other arises from the manufacture and use of intoxicating drinks. The degenerating effects of drunkenness are transmitted from parent to offspring, and often many generations pass away before the virus is eliminated from the system. Either prohibition must become an accomplished fact in the not distant future, or this Nation will become a Nation of drunkards. There seems to be something demoniac in every part of the whisky business. The most fiendish ingenuity has been manifested in the persistent attempts which have been made to dodge or defy the law, and force the liquor-traffic upon the prohibiting States of Maine, Kansas, Iowa, and the Dakotas. The strife will continue till the enemy is crushed, and eternal vigilance will be required of every good citizen of those young States to preserve their interests and integrity. Rum and crimes of every name and description go hand in hand. They are parts of the same thing. Could intoxicants be banished from our great cities, the poverty and crime and

misery which abound would be lessened at least eighty per cent.

Already, as an element of American society, the Nation is cursed with what is known as the socialism of Europe. A multitude of intelligent, keen-witted, but exasperated foreigners have brought to this country the horrors they experienced at home, at the sight of the miseries they there witnessed arising from the wealth of the few and the helpless poverty of the many. Some of these Anarchists propose the regeneration of society here by the use of dynamite and gunpowder. They teach and educate their children to believe that arson, plunder, and murder are not crimes if committed for the purpose of annihilating the rights of private property. The following choice phrases are intended to be retained in memory as household words: "Away with private property!" "Away with all authority!" "Away with the family!" "Away with religion!" "Religion, authority, and State are all carved out of the same piece of wood. To the devil with them all!" "Prepare for the coming revolution!" "Every man must have a breech-loader, and know how to use it!" "Dynamite can be made out of the dead bodies of capitalists as well as out of hogs!" These are not intended to be idle words. The scaffold in Chicago has reaped one harvest of this seed, and others are to follow.

The proper observance of the Christian Sabbath is closely connected with that righteousness

which exalteth a nation, and saves it from vice and reproach. A large percentage of the foreign element which annually lands upon these shores knows nothing of the sanctity and the religious use which should be made of God's holy day. Infidelity is constantly assailing it, and seeking to effect its abrogation. Shall it be preserved or not? A vast power must be enlisted in its behalf, if it is saved to this Nation and its religious benefits secured. The Nation started with a sacred Sabbath, and, in order to its perpetuity, the Sabbath must remain as a part of the fiber of society. The adverse influence of trade, commerce, and politics must be counteracted by the evangelizing forces of the Churches.

But all that is valuable in a free country must rest upon the intelligence and virtue of the people. An ignorant nation, subject to the sway of conflicting interests and wild passions, can be governed only by the rod of the despot. In all such cases republican institutions are impracticable. This Nation has ventured out upon a wide sea, subject to all the storms and commotions of life, trusting that such would be the intelligence of the masses that they will ever be able to appreciate what was wise and just, and defend them with their treasure and their lives. Hence the common-school system of most of the States making, in some cases, the education of all the children compulsory. Millions and millions of money have been, and yet will be, appropriated for this

purpose. All such taxes are cheerfully paid; for the people feel that the very life of the Nation depends upon the education of those who govern through the ballot-box. As supplementary agencies to the common school, libraries are provided, newspapers are scattered like the leaves of the forest in autumn time, and every part of the Nation is furnished with academies and colleges.

Such are some of the elements of power which may be regarded as fundamental to the prosperity, and even the perpetuity, of this great Republic. They are more essential to the existence of this Nation than to any other on the face of the globe. How shall they be perpetuated, how conserved, and how applied? The truth must be planted in the enlightened conscience of the people that God reigns, that he himself is judge, and that all the kingdoms of this world are to become the kingdom of our Lord and of his Christ. This can be done only as the Church, as a life-giving and leavening power, becomes diffused among the masses.

This is as yet a new country, under the sway of a new government, characterized by new institutions, new customs and laws, ethnically the home of a new race, and all these things are to be preserved. This can be done only as there is brought to their support a new conservative religious power. The National Church of England is adapted to conserve the political interests of that nation, and fifty years ago Buddhism was adapted

to the dark and stupid condition of Japan. Mohammedanism fits very well the half-civilized condition of the Turkish Empire. Popery exists in beautiful harmony with the Sabbath bull-fights and the general ignorance and profligacy of Spain and Mexico.

But when, in the providence of God, the American Republic sprung into organic form, there was not a Church in existence, as the facts when brought forward will demonstrate, that was adapted to its condition and necessities. The new bottle demanded new wine, and the God of nations supplied its wants in his own way. This stupendous fact will appear only as we trace in parallel and yet interwoven lines the histories of Methodism and the Nation, and note the silent and scarcely conscious influence the one has had upon the other. The field of thought before us is, then, the founding of a new, free Nation; the springing into existence at the same time of a new Church; the independence of both; the march of civilization, the spread of the gospel, and the conduct of as wise and brave men in behalf of both as God ever called to act a noble part in the affairs of either Church or State.

“FROM an examination of all the records which we have been able to command, and from a pretty extensive inquiry of the living, we can not find more than fifteen places in New England in which there was a special work of grace during the first forty years after the ‘great revival’ under Edwards and Whitefield.”

CHAPTER III.

INADEQUACY OF THE OLD CHURCHES TO MEET THE WANTS OF THE NEW NATION.

BY the bold Declaration of Independence, the Continental Congress assumed, July 4, 1776, for the thirteen Colonies, the responsibilities of a Nation among the nations of the earth. The population of the Atlantic Slope, at the time, was about three and a half millions of souls, the most of it poor, and scattered over a wide extent of country.

The relation of the new-born Republic—suffering from the throes of internal revolution and of a deadly conflict with Great Britain—to the various religious bodies of the world, Romish and Protestant, must, at this point, be carefully considered. Our argument assumes that none of these Churches, nor all of them together, were fitted or adequate to meet the peculiar wants of the young Nation as it then was, or as it was speedily to become, and that Methodism by a special providence was raised up to meet the emergency.

Has the remarkable fact been sufficiently considered that Methodism, as spiritual life, pure, simple, and powerful, without a touch of ecclesi-

astical authority, was indigenous to the soil of the American Nation? At the time when the first low mutterings of the thunders of the Revolution were heard, the Methodist life, in the persons of Robert Strawbridge, Captain Webb, Barbara Heck, and Philip Embury, found in three different localities, far-distant from each other, a spontaneous development. So far as Church authority was concerned, these persons were as free as the air. They recognized no allegiance except to their Divine Master and to their own convictions of duty. The zeal they manifested in preaching the gospel was the natural and necessary outcome of the fire that was in them. In the marked success which attended their labors they saw the seal of a divine approval, and were satisfied. These persons commenced their labors in different Colonies, and prosecuted them for some time without even knowing of the existence of their co-workers. The blood of England, Ireland, and Germany—an ominous commencement—was thus, in the beginning, enlisted in the cause of Methodism.

The fact that Barbara Heck, Philip Embury, Robert Strawbridge, and Captain Webb were converted across the seas, under the labors of Wesley, makes no difference. Their love for Christ and the zeal for the conversion of souls they manifested here, were the spontaneous outworkings of the grace they had individually received from on high. It was thus that, by the Holy Spirit, Meth-

odism became at an early day rooted in the soil of America.

We are led to the conclusion that the Churches of the Colonies were inadequate to their spiritual wants, not by any speculative theory, religious or political, but by the logic of the palpable facts in the case. Where existing Churches do their work thoroughly and well, there is neither call nor room for a new body. That our reasons for the judgment we have formed in this matter may be the more apparent, we will take a brief survey of the ecclesiastical state of the country between the years 1766 and 1776, before the country was seriously disturbed by the War of the Revolution.

I. THE ROMISH HIERARCHY.

Popery held possession of South and Central America, of Mexico, New Orleans, Cuba, California, New Mexico, Florida, St. Louis, Detroit, parts of Minnesota and Wisconsin, most of Canada, a part of Maryland, and the Jesuits had obtained a foothold even in Boston. For more than one hundred years had Romanism held undisputed possession of Toronto, Quebec, Detroit, Baltimore, and many other strategic points. In 1775, Jesuit priests penetrated Kentucky, and founded the city of St. Louis. The Colonies were thus begirt on all sides with the Romish hierarchy. Is it not clear that had not the adverse decree of the God of nations been in their way, the Jesuits might have seized the young Republic as a popish prize?

2. THE CHURCH OF ENGLAND HIERARCHY.

South of the Potomac to Florida, from the earliest settlement of the country up to the time of the Revolution, the people were dependent for religious instruction and the ordinances of Christianity upon the State Church. From 1662 this Church shared the religious interests of Maryland with the Romanists. In Virginia alone there were ninety-five parishes, one hundred and sixty-four churches, and ninety-one clergymen. The communicants embraced the greater part of the population. This Church was established in New York in 1693, and its influence soon reached New Jersey. In 1686 an Episcopal Church was established in Boston, Massachusetts, and in 1772 it obtained a footing in Connecticut. At the time of the birth of the Republic this Church was established in most of the Colonies; in the South it was very strong, and its position was favorable to make it the Church of the new Nation.

3. THE CONGREGATIONALISTS.

The Puritans who landed at Plymouth in 1620 founded the Congregational Church of the United States, and from the beginning till long after the Revolution, it was the legally established order in most of the New England States. Its communicants embraced a large part of the population, and all property owners were required to pay tithes for its support. In cases of non-membership this law was often most rigidly enforced. In Massachusetts the Congregationalists had, in

1760, seventy-seven churches; and in Connecticut, thirty-seven. Between 1640 and 1740 the Congregational Church was established in New York and New Jersey. The origin, strength, and loyalty of this Church gave to it great opportunities, and placed upon it vast responsibilities; but, for reasons which will appear further on, something was lacking, and it was not equal to the wants of the coming Nation.

4. THE REGULAR BAPTISTS.

This Church is indigenous to the soil of America. Persecuted in Massachusetts, as he alleged, for opinion's sake—but, as others claim, banished because he was a turbulent spirit—Roger Williams went to Rhode Island, and organized a Baptist Church in 1638. In 1700 a Baptist Church was organized in New York; in 1682, in Maine; in 1683, in South Carolina; in 1684, in Pennsylvania; in 1688, in New Jersey; in 1701, in Delaware; in 1705, in Connecticut; in 1714, in Virginia; in 1727, in North Carolina; in 1755, in New Hampshire; and later, in other Colonies and States. In 1766 this Church numbered about one hundred and twenty-five congregations and ministers. In New England, New York, and in some other places, it had suffered persecution; nevertheless it had grown and prospered more than any other Church. It was loyal to liberty during the War, and having a position in nearly all the Colonies, it was in a favorable position to take in charge the religious interests of the new Nation.

5. THE PRESBYTERIAN CHURCH.

The Presbyterian Church was organized in America in 1684, in the Colony of Maryland; in 1692, in New Jersey; in 1698, in Philadelphia; and in 1716, in New York City. From this time on, the Presbyterian Church steadily increased in numbers and influence, mostly as the result of the heavy tide of emigration which set in from Scotland, England, Wales, and the North of Ireland. In 1745 a Presbytery is reported in New England. In about 1770 the Church organization stood: Two Synods, ten Presbyteries, and about one hundred ministers.

Presbyterians did more than any other class of citizens to prepare the way for the independence of the Colonies. In leaving Scotland and Ireland they brought with them but little love for England. They saw the coming of the Revolution before this stupendous event had entered the minds of the politicians. The Synod which met in Philadelphia, in 1775, favored resistance to the king; and in the following May, of the same year, the Synod which met in Mecklenburg issued a Declaration of Independence. The Scotch-Irish Presbyterians of Pennsylvania and New Jersey were not a whit behind their Congregational brethren of New England in the Colonial Councils, or in baring their breasts to the bullets of the enemy. This Church was badly shattered during the war; but in the heroic sacrifices it had made in carrying the Colonies through the throes of the Revolution, it had gone far to earn the right to

take in charge the religious interests of the infant Nation. But—

6. THE LUTHERAN CHURCH.

This Church was established in Delaware in 1638, and in New York in 1644. It was greatly favored by emigration, and in 1760 its influence extended from Maine to Georgia. As the people generally spoke the English language, the Lutheran preachers gave their attention almost exclusively to the German population.

It is not necessary to our argument that smaller denominations, as Jews, Mennonites, Dunkers, German Reformed, Associate Reformed, etc., be characterized, since their influence has been but slightly felt by the Nation.

Whilst these six religious bodies were in the field and fully organized, holding everywhere the central positions—especially the Romanists, Congregationalists, the English Church, and the Presbyterians—where were the Methodists? So far as we know, there was not in 1760 one in America. The Wesleys were in England, preaching in the highways, byways, fields, and market-places, as the State Churches were shut against them. As if winged for the flight, they visited every part of the United Kingdom, neglecting not the “Black Country;” and before the victory was complete, they wrestled long and hard with the beastly mobs of Cornwall. Most abundant were the fruits of their labors. Nothing equal to it had the world witnessed since the apostolic age.

John Wesley, whose talent for organizing and governing has seldom been surpassed, put into the field as "helpers" many courageous and brilliant lay preachers, organized circuits, classes, and bands, built churches, and thus secured the fruits of his labors. In seemingly an erratic and almost aimless way, Whitefield had repeatedly visited America; but his influence was on the wane. So overwhelmed with labors were the Wesleys, that they seemed to have given no thought to America.

But a greater than Wesley saw that a new Nation was about to emerge from the throes of a bloody conflict between the Colonies and the mother country. "The kingdom of heaven cometh not with observation." Rather its beginning is like a stone cut out of the mountain without hands, or the grain of mustard-seed, the smallest of all seeds. In accordance with this principle, in about the year 1763 Robert Strawbridge, a young, fiery, Irish local preacher, one of Wesley's lay helpers, on his own motion, came to this country and settled on Sam's Creek, near Baltimore, in the Colony of Maryland. With no authority above him on the soil of America but that of Heaven, he broke the seals of his ministry, and great was the success which attended his labors. So far as he knew, until converts began to multiply around him, himself and wife were the only Methodists to be found in America. About this time, Captain Webb, an officer in the British army, being

on duty in Albany, New York, acting out the true spirit of Methodism, commenced preaching the "new" gospel, as it was called, to soldiers and to any others who would listen to him. The word was blessed to the good of many. Converts were multiplied, though he organized no society so far as is known. While engaged in these labors, this brave British officer, bearing the scars of many battles for his country, knew not of another Methodist on the continent. But about this time there came to the city of New York a woman of German blood, whose name was Barbara Heck, the wife of Paul Heck, and a celestial spark from that battery started the flame of Methodism in New York City. A society was organized. Philip Embury, a local preacher, was moved to come to its assistance, and the true Methodist revival power spread in all directions. Captain Webb, on learning what was going on in New York City, within a few days, clad in the garb of a British officer, appeared in their midst, and greatly encouraged them by his preaching and prayers. In Maryland Strawbridge organized a circuit, formed societies, and built a log chapel. His rude church was never finished, as the work spread so rapidly that a larger house was demanded. The fact that Methodism should, simultaneously and spontaneously, in three different places remote from each other on this continent, spring up out of the earth, or, rather, come down from heaven, among three different nationalities, must be regarded as prov-

idental, and as foreshadowing its world-wide mission.

Such were the principal ecclesiastical forces which we find at work in this country a few years before the outbreak of the War of the Revolution. The following figures will give a correct idea of the strength of the Churches in 1775, as furnished by Dr. Robert Baird, in his work entitled "Religion in America:"

	Ministers.	Churches.
Episcopalians,	250	300
Baptists,	350	380
Congregationalists,	575	700
Presbyterians,	140	300
Lutherans,	25	60
Reformed Dutch,	25	60
Methodists,	20	30
Romanists,	26	52

Who at that time could have prophesied that in less than a half a century the least among the Protestant bodies would become the first and the greatest?

It is easy enough to set forth the facts of history; but these become valuable only as we learn the lessons they teach. Some one has said that history is philosophy teaching by example; and it is the reason, the philosophy, or the providence of Methodism we desire to understand. This is at present our sole business.

Why was it impossible for Romanism to become the religion of the American Republic? We answer: It was as old, stale wine, fit only for an old bottle; whereas the new Republic, as a new bottle, demanded new wine, that both might be

preserved. Such is the nature of things and such the order of Providence. Had it been the Divine will to reproduce upon this continent the Spanish nation—once one of the most brutal and blood-thirsty nations that ever existed—then the Spanish Romanists might have been a success in this country. In the political and religious history of Mexico, Honduras, Cuba, Guatemala, Nicaragua, and the States of South America, we can see what our Nation would have been under Romanism. Had the Divine plan been to make North America an appendage of France, success would have attended the unparalleled zeal of French colonists and the unwearied labors of French Jesuit missionaries. But, as it now appears, French blood, French religion, and French treasures were wasted when expended for the possession of America.

The sacrifices and labors the Romish missionaries endured on this continent have never been surpassed; but primarily they labored, not for the spread of Christianity, not for the conversion of souls, not for the moral welfare of humanity, not for the righteousness and glory of the Nation, but for the dissemination and power of popery. The Good Being had in mind for us another destiny, and in the thousand defeats Rome suffered, we escaped the papal grasp. Every country in the world that is under the sway of Romanism is morally five hundred years behind and below what it ought to be. Popery can

flourish among the masses only where, as in old, obsolete European nations, ignorance, superstition, and crime prevail. Hence Romanism was wholly unsuited to the wants of a young, intelligent, growing Republic. It was the stereotyped edition of the Dark Ages—that “night of a thousand years”—and humanity, in its higher forms, having grown away from that period, it could not be reproduced or duplicated in a new empire. With every true Romanist the pope is first. Home, country, Christianity, heaven, and hell are secondary considerations. When the figure of a circle and a square are made to coincide, then may a papist be loyal and true to this country and also, at the same time, to the pope of Rome. Of such material the American Republic could not be built.

What Victor Hugo says of the French Roman Catholic Church, applies to Romanism in all nations :

“You want us to give you the people to instruct,” he said. “Very well. Let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? Italy, which taught mankind to read, now knows not how to read. Yes, Italy is, of all the States of Europe, that where the smallest number know how to read! Spain, thanks to you, rests under a yoke of stupor, which is a yoke of degradation and decay. Spain has lost the secret power it obtained from the Ro-

mans, the genius of art it had from the Arabs, the world (of America) it had from God; and in exchange for all that you have made it lose, it has received from you the Inquisition”

The Protestant Episcopal Church was handicapped by being a part of the British State; and, as a consequence, when the one relinquished its grasp upon the Colonies, the other drifted away in a dismantled, helpless condition. And then everything pertaining to the English hierarchy was old, formal, worn-out, and unsuited to the spirit of a Nation which was just springing into independence and power. It was weighted down by a long-drawn-out creed which no one pretended to understand; it was worked by the machinery of a stiff ritual, partly religious and partly political—an unholy alliance of Church and State—and, still worse, it had no aggressive evangelizing power.

The essential element of the gospel—the spiritual regeneration of the soul—it had lost sight of, and for this work of the Holy Spirit had substituted the ordinance of water baptism, and invented a ceremony or sacrament called confirmation. Nothing better could have been devised to fill the Church with unregenerate people. Because prayer is not the “vital breath” of the unconverted, to accommodate such persons and help them keep up the form of religion, a series of prayers were written out, which they might memorize or read. Considered as old wine, it was

not according to the order of Providence, nor agreeable to the nature of things, that it should be put into a new bottle. It was therefore well, when the Colonies revolted against the mother country, that the Episcopal clergy of Virginia, Maryland, New York, Boston, and other places, left their people and returned home; for there was nothing here which they, as British subjects, could do. Rankin, Boardman, and Pillmore, Wesley's missionaries, did well to follow their example. As Asbury came to stay, and had become thoroughly American, he did well to remain.

At the close of the war the Congregational and Presbyterian Churches were in an excellent position, by co-operation, to take the country and mold its institutions. Both Churches had acted a brave and noble part in the war, as well as in the councils of the infant Republic, and both were led by a learned and exemplary ministry. But in the fact that they did not, we have proof that they could not, do it. The peculiar elements essential to religious conquests they did not possess. The mold in which they had been cast was on the other side of the sea, and they did not fit the new condition of things in this country. The Congregationalists had brought with them something of the tyranny they fled from in the Old World, and the Presbyterians made conspicuously manifest the stamp of the Scotch-Irish nationality; and then both Churches were weighted down to the sinking point by a Confession of Faith

which belonged to a departed age, and which possessed elements the most revolting that were ever formulated by the misguided hand of man. Instinctively the human heart recoils from the dogma that a God of truth, justice, and love created a large part of the human family that he might enjoy the "good pleasure" of damning them to all eternity. The keenest edge this doctrine can carry is seen when applied to the damnation of infants. The wonder is, as seen in the light of this age, that any Church holding to such doctrines could meet with any success among intelligent people.

Besides, these Churches had not only to carry the burthen of such a creed, they had, except in rare cases, lost sight of the doctrine of the spiritual regeneration of the soul, the witness of the Spirit, and adoption into the family of God. A large part of the ministry and membership regarded as a heresy—a something wicked, presumptuous, and of the devil—the idea that a man should profess to know that his sins were forgiven. At this time the great revivals which had swept over New England, under the labors of Edwards and Whitefield, had spent their force, and a deadly reaction had followed. The tone and temper of the people had become prepared for the ingress of Unitarianism, and had it not been for the timely touch and vital breath of Methodism it is quite certain that but few orthodox Congregational Churches would exist in New England to-day.

With the decline of spiritual Christianity, the morals of the people had terribly suffered. The testimony is that, in staid New England, "vast numbers, young and old, male and female, are given to intemperance;" "the drinking habits of all classes, ministers included, hung like a dead weight upon the Churches." "Licentiousness for some years had greatly prevailed among the youth." "The clergy of Virginia, following the style of many in England, were morally low, and the people lower still." Bishop Meade said: "As to the unworthy, hireling clergy of the Colony, there was no ecclesiastical discipline to correct or punish their irregularities and vices;" "all notorious vices were committed, so that it had become a Sodom of uncleanness and a pest-house of iniquity." In these sickening and lamentable facts we may see in part the reason why these Churches were not adequate to meet the spiritual wants of the new Nation.

The Baptist Church is a worthy body of people. The crime of persecution does not stain its raiment—at least in this country. It has ever held tenaciously to the doctrine of the spiritual regeneration of the soul. An unholy alliance with the world and the spirit of the world it has never sought. It possesses elements of great strength, especially with the common people. It could not, however, meet the spiritual wants of the American Republic. Calvinism, conjoined with close communion, does not accord with the

sentiment that all men were created equal, and endowed with the same fundamental rights—among which are life, liberty, and the pursuit of happiness. The element of aggressiveness is lacking in its form of Church government. The faith prevalent among the laity that immersion is the only authorized mode of baptism, has served as a bond of union, and has proved to be an element of strength. This Church has been favored with the services of great, scholarly, and noble men. In the missionary field it has acted a very worthy part. Excluding the half-civilized anti-mission Baptists, the Church has been true to temperance and to the cause of education. Nevertheless it never felt the impulse of a deep and abiding conviction that it was called, whilst yet in its swaddling clothes, to supply a new Nation with the pure gospel of Christ. Through its own devotion to duty, aided by emigration, it has done for our country and for the world a noble work, and we can but wish it Godspeed.

The Lutheran Church in America was, to begin with, but a segment of German life among us—un-American in thought, feeling, and spirit; and not till the third or fourth generation did its members become thorough-going citizens. And even to this day, in some places, Lutheran ministers are uniting with the Jesuits to cripple and destroy our common schools. The stability and strength of the Nation demand that we be a homogeneous people; that all persons, who enjoy

the benefits of this country and this Government, be American in spirit. The parents who deny to their children the right and privilege of learning and using the English language, should be regarded as traitors, and perhaps banished from the country. There seems to be a fear that if the children are not shut up within the inclosure of the German language, they will cease to be Germans and Lutherans. Such a religion may do for Germany, but in this country it is an exotic—it is as old wine, fit only for an old bottle.

Let us now glance at Methodism, as “new wine for a new bottle.” As we have seen, Methodism spontaneously appeared in three different sections of the country amidst the opening scenes of the Revolutionary War. There were, in 1765, as far as known, but eight Methodists in America; but these, each in his own way and acting upon his personal responsibility, was successfully engaged in revival work. In 1769, John King, an English local preacher, appeared in Baltimore, and on his own responsibility, preached the gospel, using for a pulpit a blacksmith’s anvil-block. His topic was the necessity of conversion, and the doctrine appeared to the people to be a new gospel. The next day he preached to a great crowd in the open air, standing on a table. King, in Baltimore, is but a duplicate of Strawbridge on Sam’s Creek. An evangelizing force, hitherto unknown it appears, has smitten the people, and the

workmen are but working out the fire that burns within them.

In 1768 the news reached England that some sparks of Methodist fire had crossed the ocean, and falling in different places, had created a great flame on this continent. This information was hailed with the greatest delight in all Methodist circles. "Come over and help us" was the new Macedonian cry. As Wesley could not see his "helpers" till the approaching Conference, Robert Williams, a local preacher, hastened to this country, and landed in New York in October, 1769. He was one of the bright and scholarly men of that day. After receiving a little training under Embury in New York, and King and Strawbridge in Baltimore, he hastened to Norfolk, Virginia; and as the fruit of a single sermon, preached from the steps of the court-house, souls were converted, and a society organized. The same year, Boardman and Pilmoor were sent by Mr. Wesley to this country as missionaries; and they were followed, in 1771, by the plain but great and marvelous Francis Asbury, as Mr. Wesley's assistant. He called the scattered flock together in Philadelphia, in 1773, and for the first time in the history of American Methodism, took an account of stock. There were present ten preachers, and they reported a membership of 1,160. Notwithstanding the mutterings of the coming war, in 1775, the number of preachers—most of them raised upon the soil—had increased to 24, and the laymen to

4,921. With scarcely an exception, this membership was composed of new-born souls, not emigrants from the old world—"new wine for the new bottle."

The war was at hand, and Wesley's "Calm Address" to the Colonies was full of sympathy for King George, as well as for the people of this country; and for a time it embarrassed the preachers, as the patriots were jealous of every person who had any connection with England. Wesley's missionaries, Asbury excepted, returned to England; but Owen (the first native Methodist preacher), Watters, Strawbridge, King, Garrettson, Gatch, Dickins, Haggarty, Dromgoole, Webster, and other native preachers, kept the field, went freely from Colony to Colony, and their labors were greatly blest. Nowhere in the country was another such an evangelizing force to be found. Such was the growth of Methodism, in spite of the war, that, at the Christmas Conference held in Baltimore, 1784, there were reported 85 itinerant preachers, several hundred useful local preachers and exhorters, and 14,988 members. Though Asbury was in retirement during the first years of the war, yet order and system everywhere prevailed.

All the old Churches had suffered a terrible declension. In Virginia alone, out of ninety-five parishes, twenty-three had wholly disappeared. The Congregational and Presbyterian Churches had fared no better. In 1785 the itinerant force

of Methodism was 104; members, 18,000. The other Churches were just beginning to rally.

Can there be two opinions in regard to the significance of these facts? Is the birth of the new Nation more marvelous than the spontaneous rise of Methodism in its midst at the same time? Let it not be forgotten that its members were new-born souls, not emigrants. Did not the good of the Nation demand this revival work more than anything else? Was it not the one thing needful?

"THE rise of Methodism was the birth of a spiritual reform of which all Christian denominations of Great Britain and America were in desperate need. . . . It was a reinforcement of Apostolic Christianity also, in every other Christian denomination in the English-speaking nations and colonies. We have all felt the throb of its pulsations. It has been what new blood is to falling dynasties and decadent races."

—PHELPS.

CHAPTER IV.

METHODISM, BY A SPECIAL PROVIDENCE, RAISED UP SIMULTANEOUSLY WITH THE NATION, TO BE TO IT AS "NEW WINE IN A NEW BOTTLE."

WHERE are we to look for the hiding of God's power among the Methodists during the throes of the Revolutionary War? Throughout all those years of agony the preachers were able to keep the field, travel everywhere, and hold together the growing societies they had planted. All the old and well-established Churches of the country were practically paralyzed, and many local organizations blotted out of existence; but Methodism spontaneously developed on the soil, though in an unorganized condition, without an ordained ministry, without the sacraments of religion, hardly venturing to call itself a Church, triumphed in every place, and, under its deepening and widening influence, the life and power of religion prevailed. A multitude of souls were converted and new Churches organized. As Methodism proved to be superior to the disturbances of the country, and marched forward from one conquest to another, why did not the other Churches do the same? Such are the undisputed facts of history, and they must mean something. Is it not clear that a new element of religious life had

been introduced into society? Though small as a mustard-seed, it attracted attention even then; but the full significance of the new movement can be understood only as we examine its later developments. This much was apparent then, even to the casual observer, that a new evangelizing Church was rising on the soil of America to be the conservator of the religious interests of a new nation.

When Asbury came to this country he was a young man. He came to stay, and his plastic nature was taking form. In sympathy and interest he became as thoroughly American as Garrettson or any of the native preachers. Happily Rankin, and nearly the entire foreign element of Methodism present at the beginning of hostilities, took their departure for England and returned no more. It is not to be regretted that Bishop Coke, great, good, and beloved as he was, after the organization of the Methodist Episcopal Church in 1784—the special work he came to America to perform—was called to other fields of labor, leaving to American Methodism the freedom of a spontaneous development.

As the Wesleys never emancipated themselves from the Anglican Church, nor from the notion of the union of Church and State, it was well for American Methodism that neither of them visited this continent at this time. The new bottle must be filled with new wine.

The following sharp distinction should be

made between the mission and labors of Luther and Wesley. Luther carried on, in parallel lines, two kinds and orders of work. He first leveled all his guns against the corruptions of the papacy, and later against the whole Roman hierarchy. He also labored to keep before the country the great doctrine of justification by faith and the spiritualities of a pure Christianity. More than half his life and strength were, however, spent in combating Romanism. As a result, the Reformation before the close of the seventeenth century had spent its force, and a reaction set in.

Wesley took in hand but one work, the conversion of the soul; and the conversion of the soul he made the soul of Methodism. Not a word but that of kindness and charity had he to say of the Anglican Church, or of the Dissenting bodies of England or America. It matters not what Churches exist, there are always coming to maturity and presenting themselves persons who need the regenerating power of the gospel of Christ. "He came to seek and save that which was lost," and Wesley imitated his example in this respect. In letting popery alone, and raising up another people, inspired by a true evangelism, he did more to circumvent and render powerless the Roman hierarchy than even Luther himself. At the same time the revival, in which he acted so commanding a part, continues with unabated force to this day, and is yet spreading rapidly throughout the world.

The Methodists of America followed, in this respect, the example of Wesley to the very letter. They kept up such an incessant attack upon the devil and his works that they had no time for anything else. The shout of a converted soul brought them their supreme delight. When attacked they defended their doctrines, and the same Calvinist seldom entered the arena a second time. They assailed none, neither did they ask any favors.

In this respect our fathers may have been directed by a deeper leading than they knew. Otterbein, of the German Reformed Church, a man of deep piety, well-known and beloved as a brother by Asbury, and very successful in his ministry among the German population, proposed to find a home for himself and his flock in the newly-organized Methodist Episcopal Church. Asbury, utterly destitute of ecclesiastical ambition, doubted the propriety of the step. Will there be a perfect blending of the two bodies, making one—one in doctrine, usage, and sympathy? He knew that the lion and the lamb could lie down together in peace and unity, only as the lion ate and assimilated the lamb. He finally persuaded Otterbein that he had better organize his German brethren into a Church by themselves, as the means of securing the greater unity and usefulness. Taking the Methodist Book of Discipline as his guide, he founded the United Brethren Church, and raised up a devoted, zealous, and spiritual people.

Some years later when, as the result of a great revival—one of the most remarkable this country ever experienced—in the Cumberland country, Kentucky, some hundreds of Presbyterians, preachers and laymen, finding themselves not in harmony with the old Scotch-Irish Calvinistic element of the Church, proposed to unite as a body with the Methodist Church, which, as a young giant, was then sweeping through the great West, after the most prayerful deliberation, the offer was kindly and respectfully declined. Fully believing that Methodism, pure and simple, was from God, they felt it to be their duty to transmit it to posterity as such. As the pure wine of the kingdom, it must not be diluted.

In the West the Cumberland Presbyterian Church was organized of these elements. Without any regard to logical consistency, a part of Calvinism was retained and a part thrown away. It is more than probable that in both these cases a heterogeneous and disturbing element was kept out of Methodism, and it was left free to work itself out in its own way for the conversion of souls. Had the Methodist Episcopal Church been eager to multiply its numbers, these offers would not have been declined. It wisely preferred the fresh juice of the grape that had never been bottled.

Nor must we fail to express our gratitude to God that Mr. Wesley did not succeed in the repeated attempts he made to induce the Anglican

bishop of London to ordain elders who might be sent to America to administer the sacraments to the Methodist people. Wesley acted from one motive, the purest that could actuate the human heart, the English prelate from another, and God from another; and, thank God! we are the children of Providence. In his purpose to raise up in America, out of American soil, a Church to conserve American interests, God had Wesley and Coke, and he was not dependent upon an English bishop. This fact, in noonday light, at last dawned upon the mind of Wesley.

It can not be doubted that the lessons of the Seven Years' War, with the intense discussions of political principles which grew out of it, and the laying of the foundation of a new Nation, evidently destined to become one of the greatest on the face of the earth, went down deep into the minds of the early Methodist preachers. The men of Methodism, in proportion to their number, were in ability equal to the men of the State. They derived nothing from prestige or position; and yet from the stump, the empty dry goods-box, a wagon-box, or any place where there were people ready to hear the gospel preached, they commanded attention. Benjamin Abbot drew together larger audiences than were wont to listen to Whitefield; his ministry was attended with greater power, and resulted in more conversions. Freeborn Garretson, a wealthy son of the soil, moved from place to place with an eagle's flight and with the courage

of a lion. In Maryland he was mobbed and imprisoned, and on another occasion he was beaten almost to death with a club by a magistrate for nothing but the crime of being a Methodist preacher. Pedicord carried to the grave the scars of the wounds he received from a beating in the public highway, and Joseph Hartley, robbed of his horse and thrust into jail, preached from behind the bars to the crowds which came to hear him, and started a gracious revival of religion in the street. The sufferings of the soldiers at Valley Forge were not greater than those which the Methodist preachers endured during the long war; nor did the soldiers' sufferings more fully identify them with the independence, honor, and glory of their country than did the sufferings of those preachers identify them. But the deep and special baptism they had received constrained them to do and to suffer cheerfully for the souls of men and for the spiritual good of the new-born Nation. When they saw that persecutions really forwarded the work, it but inspired them to rush in where dangers were the thickest and labors the most severe. They remembered the man of Calvary, and the example of the Wesleys in Cornwall had its inspiring effect. Among the heroes of the Revolutionary period should also be mentioned the names of Watters, Gatch, Abbott, Mann, Lee, Dickins, Dromgoole, Coughlan, McGeary, Black, and many others. Whatever people might think of the religion they preached, or of

their fiery zeal, their commanding ability challenged respect.

Though the organization of the Methodist Episcopal Church in Baltimore in 1784 was the work of a little band of penniless men, yet it was in importance hardly second to the Declaration of Independence in Philadelphia, July 4, 1776. So felt Asbury, Coke, and the other far-seeing men who had a hand in the work. After that day these men were on their feet, ready for any emergency. They had a head, an organization, and order. Washington was not more loved and trusted by his officers in the army than was Asbury by his preachers on horseback. Entirely cut loose from England, they were intensely American. They realized the immensity of the work before them and their own insufficiency, but they constantly felt the spur and the sacred inspiration of great success. They loved the gospel, which everywhere was the power of God unto the salvation of every one that believeth.

General Washington was inaugurated President of the United States, in New York, May 29, 1789, a little more than five years after the organization of the Methodist Episcopal Church. The membership then reported was 43,265, being an increase in four years of about 29,000 souls. A Methodist Conference being in session in the city at the time, Bishops Asbury and Coke were both in attendance. As the representatives of American Methodism, in obedience to the warm and

absolute loyalty of the Church to the young Republic and its distinguished President, the two bishops waited upon Washington at his lodgings, congratulated him and the country on the adoption of the Constitution, and pledged to him and to the country the prayers and the support of the Methodist people. Washington gracefully accepted these words of encouragement, and gave to the bishops his cordial thanks for their visit. This act of the rapidly growing Methodist Episcopal Church came from the heart, but it had not the least political significance. This union of sympathy was the only union which would be tolerated for a moment on either side. It was intended that the Americanism of Methodism should speak on this occasion with an emphasis which would last for all time, and never need to be repeated. Seventy-two years later, however, the New York East Conference was in session when treason lifted up its head and opened fire on Fort Sumter; and on the instant a resolution was passed, pledging to President Lincoln and the Government the loyal support of the Methodist Episcopal Church. Four years later, when Lee surrendered the Army of Northern Virginia, this same Conference, being in session, was the first religious body to telegraph President Lincoln congratulations on the downfall of the Rebellion. The Americanism of Methodism, President Lincoln expressed in the following words: "Nobly sustained as the Government has been by all the

Churches, I would utter nothing which might in the least appear invidious in any way. Yet, without this, it may be fairly said that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospital, and more prayers to heaven than any other. God bless the Methodist Church! bless all the Churches! and blessed be God, who, in this our great trial, giveth us the Churches!" Asbury and Coke were intimate with Washington—they had been his guests at Mount Vernon; and Bishop Simpson was one of Mr. Lincoln's most trusted confidential advisers during the war. The new wine has never ceased to act upon the new bottle, and preserve it.

But we must keep firmly in mind the great central truth that the primal power of Methodism is found in the fact that it is a revelation and a proclamation of spiritual life to men who were dead in trespasses and sins. Christianity utterly fails to reach its end when devoted to the care of some great, complicated, ecclesiastical establishment. Personal contact of the preacher or layman with the individual soul of the sinner is necessary to successful work, and all attempts to convert men by the use of Church machinery will result in failure. Let the Church be constantly supplied with new-born souls—"lively stones," St. Peter calls them—and as the result of their

incorporation in the body, it will enjoy a perpetual and healthy development. Church legislation will have but little to do except to conserve accomplished facts and adjust its work for future conquests.

Some half-dozen Methodists, acting on their individual responsibility to their Master, without a Church organization, without the ordinances of religion, in eighteen years, between 1766 and 1784, and seven of these years, years of war and revolution, brought to Christ as their Savior probably not less than twenty or twenty-five thousand souls, and preached the gospel to a half-million or more people; at the same time they thrust out into the field as itinerant preachers, local preachers, and exhorters, some hundreds of laborers. With living stones to build with, it is a very simple and easy matter to organize a Church, as the Christmas Conference of 1784 demonstrated; and what is needed for all time is revival work, powerful convictions of sin, followed by clear conversions and an active membership. The influence of the presence of such an evangelizing force among the people, acting as energetically on the border as in the centers of civilization, must be imagined, for it eludes a complete description.

Thirteen years passed from the time of the Declaration of Independence till Washington was inaugurated President, and during that time the seeds of French and English infidelity had been sown broadcast over all the land; and the most

vigorous counteracting influence it met was the spiritual preaching of the gospel of Christ by these evangelists, resulting in the conversion of a multitude of souls, and the revival of spiritual Christianity in other Churches.

How Methodism prosecuted its particular work may be seen from the following picture of the activities of Mr. Asbury, as given by Mr. Daniels in his *History of Methodism*: "During the last half of the war period, Asbury, having outlived the suspicions of the patriots, was permitted to resume his place as the general of the itinerant forces, in which he displayed abilities of the highest order—patience, persistence, indifference to personal suffering, the power of combination and systematic arrangement, and a consummate judgment of men—just those qualities which the situation demanded of a pioneer bishop, who was called upon to manage a diocese reaching from Jersey to Florida, from the coast to the Alleghanies, and over them; some portions of which were occupied by hostile armies, and the whole of it suffering from the poverty and commotion of a long and exasperating war.

"As soon as it was possible, Asbury organized the whole Methodist work into one great circuit, which, with incredible toil and in spite of frequent illness, he compassed once and sometimes twice in a year. The reader of his *Journals* is bewildered with the rapidity of his movements; but through them all the tireless, invincible apos-

tle appears, planning grandly and as grandly executing his plans; raising up hosts of preachers, forming new Churches, new circuits, and new Conferences; extending his dominion to all points of the compass, till it becomes, before his death, as extensive as the Nation.

“He traveled the wilderness of the South and West, sometimes being compelled to use two horses, because no one beast could carry a man all day over the wretched bridle-paths and across the mountain torrents—often incapable of ferriage, and almost always wanting a bridge. One extract from his Journal may be given: ‘We set out for Crumps, over rocks, hills and creeks and pathless woods. The young man with me was heartless before we had traveled a mile; but when he saw how I could bush it, and sometimes force my way through a thicket, and make the young saplings bend before me, and twist and turn out of the path—for there was no road—he took courage. With great difficulty we came into the settlement about two o’clock, after traveling eight or nine hours. The people looked almost as wild as the deer in the woods.’

“It was just this Herculean labor so sagaciously bestowed that preserved the unity of the scattered societies. Asbury was everywhere. Was there a dispute among the preachers of the South over the right to administer the sacraments? He was at hand with cautious counsels to prevent an open break with Mr. Wesley. Was

a poor itinerant in trouble with the authorities? He was ready with his personal influence to protect him, or with his purse to pay his iniquitous fine. Was there a man posted in an almost inaccessible region among the mountains? He was seen to pay a visit to the outpost and cheer the lonely sentinel with his wise and loving words. Was there a little band of adventurous spirits planting themselves in the wilderness far beyond the lines of the frontier? Asbury was sure to hear of them, and to run his ever-extending circuit lines so as to take them in."

Local preachers and exhorters included, Asbury had under his direction in 1784 at least three hundred "helpers," occupying all the country between New York, Florida, and the Alleghany Mountains. Besides, every society organized was an outpost garrison, ready to be led forth by a class-leader, exhorter, local preacher, or the circuit, preacher against the enemy beyond. Nothing was more common than for extensive revivals to be carried on in the absence of the regular preachers. Among the societies there may not have been much science or literature, but every member knew what it was to be converted, and, guided by his own experience, he could lead others to Christ. The work of the laity in carrying forward the triumphs of the gospel should never be lost sight of in taking the measure of the genius and mission of Methodism.

It would seem the people of the Colonial

States were never entirely satisfied with their location, and the tide of emigration at an early day set in for the great but unknown West. The first wave struck Alabama, Tennessee, Kentucky, and Ohio. It was thus that Methodist families became scattered along this border. Among them were some local preachers, exhorters, and class-leaders. Many of the local preachers were men of the highest character and of the first order of ability. They would have been in the traveling connection, but the support of their families rendered such service impossible. But with the fire of Methodism burning in their hearts they could not be inactive.

Until Wayne's victory over the Indians in Indiana, in 1794, the savages were very troublesome along the border, especially in Kentucky and Ohio. At the first Conferences held in this region, in response to the roll-call the answer in numerous cases was, "Killed by the Indians." But there was nothing that could conquer or abate the Methodist spirit.

In 1798 Francis McCormick, from the wilds of Western Virginia, a local preacher, one of the purest and bravest spirits that ever lived, came to Southwestern Ohio and laid the foundation of Methodism in that part of the territory. He was a typical pioneer. Moving his family into a neighborhood where there were no Methodists, he went to work for a revival, and as soon as a company could be gathered, he sent for the travel-

ing preacher, when there was one within reach. His cabin was immediately opened for preaching, and a flourishing class was regularly organized after the first sermon was delivered. And McCormick was only one among hundreds who engaged in similar work and with similar success. Along the border, if within an area of ten miles square there were three Methodist families, they would soon know each other, and, without a priest or any human authority, rear an altar in the wilderness to their God. All, men and women, young and old, could sing and pray and exhort. A revival was likely to break out in the settlement. Each one, from experience, knew the way of life and salvation, and could point it out to the awakened sinner as clearly as they could tell how to swing an ax or cook a steak of bear's-meat or venison. It was thus that the scattered sparks and firebrands of Methodism spontaneously kindled a flame wherever they chanced to fall.

From the close of the war in 1783, emigration, in a continuous stream, poured into the land of freedom from different parts of the Old World. Popery received large accessions from France, Germany, Spain, and Ireland; the Presbyterians were greatly strengthened by accessions from Scotland, Ireland, and England; the Baptists, by emigration and their zeal at home, had greatly prospered. For accessions of members the Methodists looked solely to the fruits of their labors among the people. The following figures give

an approximate idea of the growth of the Churches between 1775 and 1800:

1775.	Ministers.	Gain.	Churches.	Communi- cants, 1800.
Episcopalians,	250	14	300	11,000
Baptists,	350	50	380	100,000
Congregationalists, . .	575	25	700	75,000
Presbyterians,	140	28	300	40,000
Methodists,	20	....	....	64,894

The Old World Christians who came to this country found old Churches as bottles suited to their wants, ready to receive them; whereas the accessions to the Methodist Episcopal Church were the people born on the soil, as "new wine for a new bottle." In the short space of twenty-five years a body of ministers, many of them as grand men as God ever made, had been brought out of revivals, Conferences, and circuits organized, reaching from Maine to Florida, and not less than 1,500,000 people brought more or less under the influence of the gospel of Christ.

“WITH rare exceptions, the condition of the Churches all over the country was, that extensive revivals had ceased. From 1750 to 1800 was a long period of turmoil and distractions. The French and Indian wars; the agitations preceding the Revolution; the evils of the *post-bellum* period; the French infidelity and English Deism; the gross wickedness; the political controversies, sharp, violent, and vindictive, connected with the adoption of the Federal Constitution; the evil influences of the French Revolution, with which so many Americans sympathized,—are some of the elements which worked unfavorably to the cause of religion. The Wesleyan Reformation revived English, and in due time American, Christianity. . . . Methodism had become a flaming torch, lighting its fires in every field. The great revival of 1800 inaugurated a new era in American Christianity.”

CHAPTER V.

METHODISM AND THE OLD CHURCHES AT THE CLOSE OF THE REVOLUTIONARY WAR.

METHODISM arose in the New World, invested not only with the fullness of the blessings of the gospel of Christ, but it was free from all embarrassments arising from external conditions, or from an unfortunate past history. For a time suspicions were awakened against the preachers of English origin by Mr. Wesley's "Calm Address" to the Colonies; but as it became known that this paper was written before hostilities commenced, and that after blood was shed at Lexington his sympathies and his great influence were with the patriots, all prejudice passed away.

The Methodists and Baptists—the two great denominations in the United States, and the most active Protestant bodies of Christians in the world—have never defiled themselves with the crime of persecution for conscience' sake. Such a record denotes progress in the world's history, and it is a cause for special congratulation and gratitude. The Wesleys and their coadjutors in England had suffered persecution in a thousand ways, and it would seem that their lives were saved from the fury of mobs only by repeated in-

terpositions of a special providence. The Methodists of this country were doomed to pass through similar trials; but their patience and endurance demonstrated that they felt it was far better to suffer wrong than to do wrong. In its short history, Methodism was not only free from this stain, but the example it gave to the world was greatly to be commended. Considered as new wine, it was the pure juice of the grape.

Examined from this stand-point the Romish Church is stained with the blood of millions.

The following, taken from *La Bandara Catholica* (*The Catholic Banner*), printed in Barcelona, July 29, 1883, explains itself, and by contrast sets forth Methodism, the world over, in its true light:

"The re-establishment of the holy tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past, and the number of those who will be called to suffer under it will exceed the number of the past. Our Catholic heart overflows with faith and enthusiasm, and the immense joy which we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see Freemasons, Spiritualists, Freethinkers, and anti-clericals writhing in the flames of the Inquisition!

"We judge our esteemed subscribers will read with great pleasure the statistics respecting those who suffered under the tribunal from the year

1481 to 1808, when this so venerable an institution was abolished. As our readers will see, it refers to Spain only; we are unable to give the numbers of those who suffered in other countries. We have believed it right also to publish the names of these holy men, under whose hands so many sinners suffered, that good Catholics may venerate their memory:

“By Torquemada—

Men and women burnt alive,	10,220
Burnt in effigy,	6,840
Condemned to other punishments,	97,371

“By Diego Deza—

Men and women burnt alive,	2,592
Burnt in effigy,	829
Condemned to other punishments,	32,952

“By Cardinal Jeminez de Cieneros—

Men and women burnt alive,	3,564
Burnt in effigy,	2,232
Condemned to other punishments,	48,059

“By Adrian de Florencia—

Men and women burnt alive,	1,620
Burnt in effigy,	560
Condemned to other punishments,	21,834

“The Inquisitor established the holy office in America, and in 1522, as a reward for the same, he was elected vicar of Jesus Christ on earth; but so did he love his former ministry that he did not transfer it to another until the second year of his pontificate. He burnt, during this time, 324 per-

sons; and condemned to various punishments, short of death, 4,081."

Total number of men and women burnt alive under the ministry of forty-five holy inquisitor-generals,	35,534
Total number burnt in effigy,	18,637
Total number condemned to other punishments,	293,533
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General total,	347,704

The foregoing foreshadows the near future. "*Semper idem*"—always the same—has ever been the motto of the Jesuits, who, for their merciless barbarity towards Dissenters and their avowed hostility to all governments not controlled by them, have been expelled from all the Nations, Protestant and Roman Catholic, in the world, save Great Britain and the United States of America.

The infernal cruelties of the Inquisition were the results of its inventive genius. From the year 800 to the year 1700, it thrust into dungeons and premature graves more souls than it brought into the liberty of the gospel of Christ. Some of the direst monsters of immorality that ever lived had occupied the papal chair. It has cursed every nation, where it has ever existed, with ignorance, superstition, and crime. All these things are spread out upon the page of history, and are well understood by this Republic. Had it been the will of Providence, we repeat, that America should be Italy, Spain, Ireland, or any Catholic country, over

again, or that it should follow in the wake of Mexico or Central America, the papal hierarchy was in position and well-equipped to carry that will into effect. But the God of Nations had in store better things for us, and this moss-covered superstition, at the critical point of time, was rendered powerless. The touch of its finger is not to be found in the Constitution of the United States. Not a pulse-beat nor a heart-throb can the old and changeless papacy have in harmony with the genius of this Nation. Its priests on our soil may at times, however, be of great service in quelling mobs and restraining riots. A Catholic "father," with a club in his hand, striking right and left, felling a brutal, ignorant emigrant from the bogs of Ireland at every blow, is at times a useful citizen. But American civilization, as a whole, requires more intellectual and refined treatment. It is of the political element and the spirit of Romanism we speak; and at the same time, we are glad to recognize the fact that there are many thousands of individual Catholics in this country whose lives would be an ornament to any Church or to any society.

In the Old World, persecution had prevailed between Episcopalians, Presbyterians, and Puritans, or Congregationalists, and the three Churches were marked with the scars of the wounds they had given and received. Instead of being made to bud and blossom as the rose by the peaceable gospel of Christ, the soil of Scotland, Ireland, and

England had been steeped in the blood of martyrs—much of it the blood of Protestants shed by themselves. This lamentable fact may be largely ascribed to the times in which it occurred; nevertheless the fact remained, and could not be effaced. American Presbyterianism is, so far as we know, free from the sin of violent persecution; but Congregationalism inflicted, to some extent, on the soil of America, the tyranny it fled from the Old World to avoid. It burned the witches, persecuted the Baptists, and persistently opposed the ingress of Methodism into New England. Episcopalianism hardly knew how to exist except in alliance with the State and as a part of the Church of England. During the war it became badly demoralized, and at its close it found itself in a very awkward position. It was utterly incompetent to be the conservator of the moral and religious interests of the new Nation.

As all Churches are what they grow to be, their character and structure once fixed are not easily modified. The Colonial Churches had existed for centuries in other lands, under conditions widely different from those America presented, and as a consequence they were not adapted, except to a limited extent, to meet its religious demands.

As we have seen, at the close of the War of the Revolution the Congregational Church was socially and politically in a commanding position; and had nothing been lacking, it might have

taken the lead in caring for the religious welfare of the Nation. But the reasons are apparent why it was not competent to the task:

1. The most aggravated form of Calvinism was the accepted doctrine of the Church. This was as old, stale wine. It belonged to an age that was fast passing away. A brighter era of intelligence was dawning upon the world; and in the new light that was breaking, this old dogma could not be made acceptable to the people. This Church was patriotic and highly respectable; it was favored with a learned ministry; many of the leading men of the Nation were communicants at its altars; but the time had come when no human power could induce the people to treat with decent respect the horrible decrees of Calvinism.

2. This Church was destitute of the evangelizing power which goes out into the highways and the byways of life, moves on swift wing along the borders of civilization, and brings wild men, outcasts, and villains into the kingdom of God. Revivals of religion were not looked for nor desired but by a few of its preachers or members. Only a small number of either the clergy or laity pretended to know anything of evangelizing work. As the elect were by some means to receive the "effectual call," and were sure of salvation; and as there was no chance whatever for the "reprobates," "inasmuch as Christ died for the elect only,"—what was the use, many asked, of making a fuss about religion, any more than about the

weather or the flow of the tides? So fixed and satisfied were the Congregational Churches in this state of torpor that when the Methodist ministers first visited New England, and thousands were converted before their eyes under the preaching of these men, they were willing to accept the converts as genuine Christians and receive them into their Churches; but the agents of their conversion were denounced as "wolves in sheep's clothing," and no pains were spared to expel the invaders from *their* territory.

3. Its ideal of the Churchly life was the well-furnished village congregation, supplied with a duly installed pastor, and supported by taxation. It was English village life over again, when Puritanism happened to be in the ascendant. But such an evangel was not enough for the New World. An empire was about to spread its wings toward the setting sun, and some agency, like the Angel of the Apocalypse, was needed to fly through the midst of the heavens having the everlasting gospel to preach to the millions of people who were swiftly coming. The Congregational Church of that day was not winged for such a flight.

4. This Church did not, except to a limited extent, possess an aggressive spirit. It had increased its membership but little except by births, emigration, and colonization. Its laity were strangers to revival work. It was at best like an old ocean vessel, at anchor in a safe harbor, with sails furled, and fit only for coasting service on a

calm sea; whereas the wants of the Nation called for a vast fleet of life-boats, fit for all waters, manned by a crew that could dare the devil in its Master's name, who were blithe and happy in any gale, who welcomed any billows which could carry them where there were men overboard, and whose supreme delight was to "rescue the perishing."

5. The unsavory fact that it had, in many instances, collected tithes of the poor by legal processes, and that it had persecuted for conscience' sake, still clung to its skirts. The Presbyterian Church was strong in Pennsylvania, New Jersey, and New York. The central position it thus held was favorable to an aggressive movement. On doctrinal ground it would have had the formal acquiescence, if not the support, of the New England States. We have awarded to this people great credit for the wise and brave part they took in the legislation and War of the Revolution, and this prestige might have been of great value had not other qualities been wanting. Though the war had burned its churches, closed its schools, slain many of its members, and scattered its forces, yet enough were left, if qualified for the work, to have taken the Nation. This Church brought to this country Scotch and Irish models of ecclesiasticism, and these did not fit the demands of the young Republic. It knew how to march only by Synods, Presbyteries, and settled pastorates, and the movements of such bodies were too slow for the rising Empire of the West.

The Episcopalians, as we have seen, were embarrassed in consequence of their close connection with England; and then they were woefully lacking in bold, aggressive, evangelizing power. The Romanists had really made the papacy an idol, and they took no interest in the spread of Christianity except as it tended to strengthen that establishment. The idea of going out into the highways and byways, and preaching repentance and faith in the Lord Jesus for the remission of sins, was and is yet foreign to all the thoughts and methods of the hierarchy. But this was exactly the kind of work the Republic needed to have done, and, fortunately for the country, it was the only work the Methodists had either heart or time to do. Hence, though in 1768 there were known to be but eight Methodists in America, they had, in testing their strength and the temper of the weapons of their warfare, greatly increased in numbers and power, and were in splendid position at the close of the war to make primitive Christianity as they preached it the religious life of the Republic.

In 1800 no one man in America knew the Nation and all its people as well as Bishop Asbury. With a knowledge of men rarely equaled, he had traversed the whole country, much of it repeatedly, from Maine to Florida. He had scaled the mountains and plunged into the immense valleys of the West. He knew personally every preacher in the connection, and hundreds of the local preach-

ers, exhorters, and principal laymen; and in all parts of the land he came in contact with judges, statesmen, and the leading minds of the Nation; and this tremendous force which he had gathered around him was all concentrated upon the work of beseeching individual men to become reconciled to God. He never lost sight of the fact that the gospel can only reach its highest earthly height in the conversion of a soul, and he never lived to see the time when his chief business was not to answer the question of the penitent sinner, "What must I do to be saved?" He had no associations with the past, nor did he stand in any relation to the affairs of the present which could in the least embarrass him or divert his mind from his work—his one work—the salvation of his fellow-men.

He preached at the Conference sessions as if he were in the midst of a gracious revival and the conversion of souls were the business of the meeting. His sermons were so simple, so rational, and withal so grand, that their very momentum gave his doctrine all the defense it needed. As this illustrious example was followed by the whole ministry, itinerant and local, the laity being in the fullest and most prayerful sympathy with them, it was one of the most natural things in the world that immense revivals should follow their labors. As "new wine in a new bottle," every part of the new Nation felt the power of the presence of Methodism. The preachers waited for

neither call nor salary, but went wherever human beings could be found.

A tendency to push on to the West was as prevalent among the preachers as the people. The following incident, found in various histories of pioneer Methodism, will illustrate this fact: Richmond Nolley, a native of South Carolina, and a noted evangelist, after camping in the woods among wild beasts eleven nights in succession, while exploring his new circuit, at last struck the Tombigbee River; and, noticing a fresh wagon-track, was inspired with the hope that he soon might find a soul saved or that needed salvation. Daniel Boone, with a gigantic elk or bear in sight, would not have been more delighted. He soon came upon an emigrant family, which had just selected the spot where they were to make their future home. The man was feeding his horses and his wife arranging the supper. As Nolley rode up, the astonished emigrant exclaimed:

“What! are you here?”

“I am here, sir; but I have not the happiness of your acquaintance, I am sorry to say. Where, sir, have you known me?”

“I have never seen you before, but I know that you are a Methodist preacher, and I am amazed that you have found me so soon. It is only two years ago that I left Virginia and settled in Georgia to get away from Methodist preachers; but you hunted me out, and in Georgia got my wife and daughter into your Church. Then I left

Georgia for this place, sure that I would be rid of you forever; but here you are before I have had one night's peace."

"My friend," said Nolley, "go where you may—earth, heaven, and perhaps hell—you will find Methodist preachers, and you had better be at peace with them."

After 1784, Wesley sent no more missionaries to this country; nor, except in the way of advice and admonition, did he make any attempt to mold or direct the Methodism of this Republic. In this matter, as in almost everything else, he acted with consummate wisdom. It was of the first importance that the Church should have a free and spontaneous development in the New World. Had Charles Wesley been at the helm, he would have fashioned the new Church as far as possible after the Anglican Establishment, and thus marred if not spoiled it. It was well that American Methodism was left at the earliest moment in the hands of Americans.

Considering the vast extent of the country, the rapidity with which the star of empire moved westward, is it not a little marvelous that laborers were never wanting for the extended white harvest-fields? Not a school of any kind was under the control of the Church. For preachers Asbury looked to God through revivals; and always bright, brave men, called to the work, were at his command. Often in less than a year after their conversion, men were placed on extensive fields of

labor. They became mighty in the Scriptures and in the hymn-book. They knew men, and were masters of the great central truths of Christianity. The key-note of their preaching—the salvation of the soul—had become the key-note of their own destiny for time and for eternity. Their sermons embodied not only their thought, but the lives they lived; hence their preaching was in demonstration of the Spirit and of power. And then there were giants in those days. Brave and mighty men were on horseback, ready for whatever, in the providence of God, they might be called to meet. Arrayed against them was the world, the flesh, and the devil; but woe to the skeptic, the Calvinist, or the sprig of the law who fell into their hands, especially the hands of Jesse Lee.

Born in Virginia 1758, at the age of twenty-five he entered the Methodist ministry. In every way he was a magnificent man. Weighing nearly three hundred pounds, he always had at command two horses; and he was as capacious in mind and heart as body. His warm Southern blood, frankness, fearless energy, and entire devotion to the work of his ministry made him a marked character in those days. He was as much at home on Boston Common, while Harvard professors were listening to his prayer and song and sermon, as on the floor of his Conference. While on a tour through the South with Bishop Asbury, in 1784, he made the acquaintance of a gentleman from

Massachusetts, and the description this live Yankee gave of the customs, manners, Churches, and theology of New England touched the heart of the ardent Virginian, and it seemed to him that he had received a special call to visit that country.

His ambition to try the edge of the gospel on that cold, formal, scholastic people was in 1789, after much consultation and prayer with Bishop Asbury, fully gratified. His faith in the power of the gospel to convict men of sin, and save them through Christ, was equaled only by his originality and shrewdness in presenting the truth. Lee was an interesting man even to look at, and when his sweet and heavy baritone voice bore off a Methodist hymn on its pure, clear, and elevating strains, the people listened, their hearts grew tender, and they would weep. In Boston it was thought the charm of his preaching had never been surpassed, unless by Whitefield. In wit, Lee was an Irishman of the most approved type. Daniels reports the following:

“He applied to a minister for permission to preach in his church, and the pastor, anxious to know whether he was a learned man before admitting him to his pulpit, addressed him a question in Latin. This was quite beyond Lee’s literary latitude; but while on his North Carolina Circuit he had picked up a little of the speech of the Dutch mountaineers, in which language he gravely replied to the question. This pastor was

surprised, but not satisfied. Accordingly he repeated the question, this time in Greek. Lee responded with some more Dutch, which language, being unknown to the pastor, he imagined it might be Hebrew, of which he was himself ignorant, and, on the presumption that Lee was the better scholar of the two, he granted him the use of his pulpit."

The following statement, made by Dr. Daniels in his "History of Methodism," fairly represents the reception New England gave to Methodism:

"On the first round of his Connecticut Circuit, Lee was frequently treated with rudeness, sometimes approaching violence. The majority of the ministers warned the people against him as a pestilent heretic, whom it was the duty of all good Christians to thrust out of their neighborhood as soon as possible, alleging that he came to break up the Congregational Churches and drive away their ministers. When in Fairfield it became known that there were three women who intended to join his society, there was great excitement and alarm, and a convention, comprising forty-five ministers and ninety deacons, was held with a view of forming a compact combination against the intruders."

After organizing circuits in Connecticut, and manning them with able preachers from Baltimore, Lee pushed on into Massachusetts. Here he encountered difficulties which would have ap-

palled any man who did not feel the force of the words, "Lo, I am with you." But the truth prevailed, souls were saved, circuits organized; and then, as soon as he could supply them with preachers, he pushed on up into the wilds of Maine. He preached at York, Wells, Portland, New Castle, Waldoborough, and Thomaston. West of the Kennebec River he organized the Redfield Circuit. The prosperity of the work in this region was such that a Conference was convened here in 1798. Passing up the Penobscot River, the indefatigable pioneer made his way to the northeast, fording rivers and penetrating forests till he reached the city of St. Johns, in New Brunswick. These are bare specimens of the labors he performed in New England, and such was their success that in 1800 he was able to leave the country in the hands of able preachers, mostly raised up on the soil.

Among these were Timothy Merritt, George Pickering, Shadrach Bostwick, Michael Coate, Peter Jayne, Wm. Thatcher, Lorenzo Dow, Enoch Mudge, Jesse Stoneman, Joshua Taylor, Robert Yallely, Roger Searle, Aaron Humphrey, Ephras Kibby, Asa Heath; and these were but the first-fruits of the great harvest which followed. In no part of the country did Methodism take root more quickly and grow more rankly than in the territory of Maine. Some of the great names of Methodism come from the far Northeast; such as Wilbur Fisk, Elijah Hedding, Joshua Soule,

Osimon C. Baker, and a large company, in ability but little their inferior.

Lee retired from New England ostensibly to accompany Bishop Asbury, because of his feeble health, as an assistant in his tour through the South; but Providence may have had a hand in this matter. Preachers, in number and ability sufficient to care for the work, had been raised up, and it was wise and proper to leave it in their hands. Christianity is never a success unless sustained and propagated by the people whom it is intended to bless. Religion can no more be forced upon a nation than an individual. Still, for all time, Jesse Lee will hold his place in history as one of the greatest heroes that ever trod the soil of New England. At the Conference of 1800 he failed in but one vote of being elected bishop, and had that one little scrap of paper been cast with his name on it, he would have taken his place by the side of Asbury as one of the greatest of American bishops; and yet the position would have added little or nothing to his just fame. Whatcoat, the successful candidate, though a tried, true, and excellent man and a good bishop, was a pigmy by the side of Lee. Lee's perennial wit was the cause of his defeat.

In 1785, Freeborn Garrettson carried Methodism into the northeastern provinces of British America, and in 1790 Wm. Losee kindled the sacred fire in Upper Canada. The part Lee acted in New England was, at the same time, performed

in New York under the labors of Garrettson, and in the South under O'Kelley, Williams, and others. Bishops Coke and Asbury spent much of their time in the South, wrestling as emancipationists with the problem of slavery, and sending pioneers into the great Southwest. In 1799, Tobias Spicer was sent to Natchez, Mississippi, to establish an outpost there. The people were wicked beyond description; but Spicer, through God, took and held the ground. In 1808 six preachers came up from that region to Conference, and reported a membership of 415. Lorenzo Dow appeared in Alabama in 1803, and again in 1804. In 1805, Elisha W. Bowman was sent by Bishop Asbury to Louisiana, and in the midst of the most abandoned wickedness of the Catholic, French, and Spanish population, he successfully founded a Church. In 1807 the celebrated Jacob Young—one of the many great men of the times—as presiding elder, took charge of all the Louisiana region.

But we shall see Methodism reaching its high-tide mark in moral grandeur only as we pass the mountains of Pennsylvania and Virginia, and sweep down into the valleys below. The work is organized as the Western District in 1788, with five circuits—nine preachers—Valentine Cook, presiding elder. In 1785, Richard Swift and Michael Gilbert crossed the Alleghanies, and entered the Holston country. Haw and Ogden entered Kentucky in 1786. Francis Poythress, one

of the great men of his times, took charge of the first Kentucky District. In 1792 three districts were reported, comprising Western Virginia, Western Pennsylvania, Kentucky, and Tennessee. The heroes of the great fight that was then going on for the empire of righteousness were Cook, Poythress, Cooper, Haw, Breeze, Ogden, McCormick, Boehm, Hitt, Kobler, McHenry, Burke, Willis, Wilson, Lee, Phoebus, Axley, Cartwright, Finley, and a host of others of the same stamp, if not of equal ability. Wherever these men went the gospel was preached with marvelous power, attended by many conversions. Between 1800 and 1803, the Church had increased from 64,890 to 104,070. Twenty-seven years later, 1830, the Presbyterian Church had increased, largely by emigration, from 40,000 to 173,229—fourfold; the Congregationalists from 75,000 to 140,000, not quite twofold; and the Methodist from 64,000 to 476,153, more than seven-fold; the Baptists from 100,000 to 313,138, more than threefold. Do not these facts signify that Methodism is to this country as the "new wine to the new bottle?"

“THE depths of Divine grace are clearly seen in allowing those mighty men [Methodists] to become what they have become in England and elsewhere—a great stimulant force in Christendom. What denomination can show greater exploits, more versatile service, and larger conquests?”

—ADAMS.

“Methodism has had a grand mission to fulfill in modern Christendom—a mission of mediation between the sects on the one hand, and between an exclusive Church and a neglected world on the other; and there is a moral majesty in the firm and sure tread with which it has marched to the accomplishment of its work.”

—CHRISTIAN EXAMINER.

CHAPTER VI.

THE MISSION OF METHODISM INTRUSTED TO MIGHTY MEN.

METHODISM attracted the attention of statesmen even amidst the throes of the Revolutionary War. This grew out of the fact that, though small in numbers, it was the boldest, the most active and aggressive religious body in the country. But most observers regarded it as a nine days' wonder—a mere spasm of humanity—which would soon pass away. The case assumed a more serious aspect when the Church was formally organized, in 1784, with an episcopal head, and Jesse Lee entered New England to take it for God and Methodism. His journey through Connecticut, Massachusetts, and Maine into New Brunswick, leaving revivals and organized societies behind him, was the march of a conqueror. Still, the historian of the period gave it as the opinion of thinking men that the prevailing religion of the land would be Congregationalism, and barely alluded to the Methodists as a small and evanescent body. The staying qualities of Methodism, having now been tested by the experience of more than one hundred years, may be considered a proper subject for investigation.

It was a matter of much importance for revi-

vals to break out in favored localities under the labors of such men as Asbury, Coke, Garrettson, Hartley, Abbott, and Lee; but what the Nation needed were squadrons of such men scattered everywhere, and these it must have, or suffer from its abounding infidelity and flagrant crimes. There must be agents in the field by whom a spiritual Christianity will be made to permeate all ranks of society as a divine leavening power, and as the empire marched westward with rapid strides, where the center of its population and power are yet to be, who will move up and down along the ever-advancing border as the guides and guards of the daring pioneers. Has Methodism or has some other evangel furnished the men who have accomplished this mission?

The building of the American Republic demanded men of the first ability and of the most consummate moral courage. In civil life statesmen of this character were not wanting. The agents, ambassadors, and State papers sent to England and France by the Colonial Assembly, commanded the highest respect of the sages and rulers of those countries. Along the front line, in its march to greatness, the Nation had no use for pigmies, or even ordinary men, as legislators. In this particular Methodism was favored not less than the Colonies and the new-born Republic. In their respective spheres Asbury and Washington were born commanders of men, and the bishop was as well-born as the general.

Farragut was not more at home on the deck of the *Wabash*, among the sailors, than were Lee, and Abbott, and Hartley, and Williams as Methodist preachers on a stump or a dry-goods box, presenting Christ to the massed and weeping thousands who came to hear them. In the consciousness of their strength, natural and gracious, they felt that in their sphere they were kings and conquerors. Because especially needed, master minds were raised up on the soil of New England, to give Methodism as a perpetual blessing to the land of the Puritans. A senate made up of such men as Enoch Mudge, Timothy Merritt, George Pickering, Wm. Losee, John Brodhead, Joshua Taylor, Shadrach Bostwick, Epaphras Kibby, David Webb, and Asa Heath would have commanded the respect of any nation under heaven. But its greatest men were yet to appear, in the persons of Joshua Soule, Elijah Hedding, Osmon C. Baker, all bishops, and Wilbur Fisk, who, for more important work, declined episcopal honor.

These master minds were conscious that they had in hand a work which taxed to the utmost and transcended all human ability. The old Pauline gospel they preached—a full and free salvation for all men—was to the Calvinistically-bred people as a new revelation from heaven. Conscious that they possessed the truth, they felt the responsibility of being its sole possessors—they *must* give it to the world. Hence their strength, their cheerful willingness to suffer and toil, to

endanger life and limb, to hail reproach and shame, and find full compensation in the Divine approval and the success of the cause. The work of such men remains after they are dead and gone. The agency of great men in laying the foundation of the Church we regard as one of the most conspicuous and promising aspects of Methodism. Its champions were men of brain and brawn as well as piety. The gifts of the Holy Spirit were conferred where there was a capacity to receive and use them.

Abel Stevens, the brilliant historian of Methodism, gives the following as a picture of the treatment New England gave to Methodist preachers:

“Kibby was threatened with violence at Marblehead, and advised to leave the town. The Methodists of those days were, in many places, persecuted even unto fines, the seizure of their goods, and sometimes imprisonment by the dominant Church. They were denounced from the pulpits, maltreated in the courts, interrupted in the course of their sermons with charges of heresy, and assailed in the streets by the rabble. Washburn was hooted through the villages, Hedding cursed with outcries in the highway; Dow’s nose was publicly wrung; Sabin was knocked down and struck on the head, to the peril of his life, with the butt of a gun; Wood was horse-whipped; Christie summoned out of bed to answer a charge of violating the laws by marrying

a couple of his people; Willard wounded in the eye by a blow, the effect of which was seen through his life; Mudge denied the rights of a clergyman, and arraigned before the magistrate for assuming them; Kibby stoned while preaching; and Taylor drummed out of town."

But none of these things moved either the Methodist ministry or the Churches they had established. There was within them a written and a deeply-felt commission, having on it the seal of the Master; also the words, "Lo, I am with you." This, together with their yearning for the salvation of souls, was their inspiration, comfort, and strength.

The course pursued by the dominant Church clearly demonstrated that it was old, moss-covered, and belonged to an age that had passed away. It was far back behind the times. It had failed to grasp the spirit of the young Republic, and hence was utterly disqualified to go before it as its pillar of religious light. It might have found in Methodism the blessing it most needed, and been saved from the deeper formalism of Unitarianism that came upon it. Though the Congregationalists, Baptists, and Free-will Baptists were strong in that territory, the Methodists stand in numbers to-day next to the head of the column. It reports an active ministry of 650, and a membership of 144,748. Its churches, colleges, universities, seminaries, and press are adequate to its wants.

Methodism went forth, not to attack or tear

down other Churches, but, whenever its salutations were reciprocated, to hail them as fellow-workers in a common cause. As often as they were permitted to do so, they carried its quickening power into their pulpits and congregations. Their prayers and blessings followed thousands of their converts whenever they chose to find a religious home in other denominations. Along the western border they met with but little opposition, except that which legitimately came from the evil one; but it was not so in the older Colonies. From Maine to Georgia they were regarded as intruders, who must be silenced by argument or expelled by force. It is quite likely that this opposition developed in the early preachers, a hardness and a courage which would not otherwise have appeared, and was a real benefit to them. Methodism was denounced from many a pulpit and platform as popery, Arianism, infidelity, and heresy; and "wolves in sheep's clothing" was the designation the preachers of those early times often received. But the only practical tendency of these contrary winds was to bring into action the more fully their powers as consecrated men.

The camp-fires of Methodism were kindled simultaneously, by migration and the border itinerants, in Western New York, Western Pennsylvania, Western Virginia, and Ohio. At first the small societies were far apart. Often there were neither roads nor bridges leading from one to another, the country was infested with savage In-

dians and wild beasts; but, nothing daunted, the brave itinerant appeared among the people at least once in four weeks, with his soul aglow with the blessings of the gospel of Christ. These societies grew with the growth of the country. They were as lights in dark places, and, as the conservators of its intelligence and morals, exerted a vast influence.

The West, not less than the East and South, was blessed with the labors of really great men. Valentine Cook is one of the brilliant and precious names of Methodism. He was a thoroughly consecrated man—a religious battery, which set everything in motion wherever he went. His eloquence and power brought all classes to hear him, and his example made every man on his vast district a hero.

In the Redstone country, Scotch Seceders had, by emigration, organized a large society. The clergyman of this denomination had never seen Cook, but the information he had received about him greatly disturbed his peace of mind. Through unfriendly channels, he had thoroughly informed himself, as he thought, in regard to Wesley and Methodism. He was then eager to meet Cook in public debate, vanquish him in the presence of the people, and forever rid the country of his presence and his religion. A challenge was sent, and accepted by Cook. The whole country, for many miles around, came together, and probably nineteen out of twenty anticipated the pleasure of see-

ing the heresy of Methodism swept out of that section of the country. Robert R. Roberts, afterwards bishop, then one of Cook's preachers, was present, and the world is indebted to him for the account we have of the great debate. I quote from Stevens:

"On the appointed morning they gathered in hosts around a lofty pulpit, which had been erected in the midst of the forest, and was surrounded with a vast number of seats for the immense concourse. These arrangements appeared to have been exclusively prepared by the votaries of the old Scotch minister. In truth, Roberts saw no one who was at all inclined to favor Cook or his cause. Upon the whole, it was perfectly clear, from all that he could see and hear, that a great victory, in the estimation of the dominant party, was that day to be achieved on the side of Calvinism.

"It was at last announced that the Methodist preacher had arrived. Roberts found him a little beyond the limits of the congregation, quietly seated on the trunk of a fallen tree. His presence, however, appeared to put a quietus, for the time being, on the rampant spirit of the opposition, especially as their champion had not yet made his appearance. At length the aged Scotchman drove up, until he had well-nigh reached the center of the crowd. He was a well-set, broad-shouldered, venerable-looking man of about sixty. When interrogated by one of his friends as to the

cause of his delay, he promptly replied, with a heavy Scotch brogue: 'I'm here in ample time to gi'e the youngster a dose from which he will not recover.'

"The parties had never seen each other before, and, of course, had no personal acquaintance. When introduced, as they soon were, though in a very awkward manner, Cook was treated with marked incivility. With an air of authority, the Scotchman ascended the pulpit, and, without prayer or explanation, commenced a furious attack on Wesley and Methodism in general. He soon became greatly excited, raved, stamped, and literally foamed at the mouth. By the time he entered on the support of Calvinism, properly so called, his voice was well-nigh gone. In about two hours he brought his remarks to a close, and sat down greatly exhausted.

"Cook then rose in the pulpit, and, after a fervent appeal to Almighty God for wisdom and help to defend the truth, he commenced under much embarrassment. His hand trembled, his tongue faltered, and at times it was with difficulty he could articulate with sufficient clearness to be heard on the outskirts of the assembly. He first took up and refuted with great power the allegations that had been made against Wesley and Methodism. By this time his embarrassment had passed off, his voice became clear and distinct, and, withal, there was a strange sweetness in his delivery that seemed to put a spell on the whole

assembly. He then entered his solemn protest to the exceptional features of the Calvinistic theology. He opposed to the opinions of reputedly great men, on which his opponent had mainly relied, the plain and positive teaching of Moses and the prophets, of Christ and his apostles, and, in conclusion, presented an outline of the scheme of human salvation as taught by Wesley and his followers in Europe and America—not in its theory only, but in its experimental and practical bearings.

“At an early period in his discourse, his opponent rose to his feet, and exclaimed, with all the voice he had left: ‘Wolf! wolf! Wolf in sheep’s clothing!’ Cook, had, however, become so perfectly self-possessed, and so entirely absorbed in his subject, that this rudeness had no effect upon him. As he advanced he appeared to acquire additional strength, physical, mental, and spiritual. The fixed attention of the vast audience seemed to inspire him with new powers of argument and elocution. His voice, usually soft and soothing, rolled out in thunder tones over the concourse, and echoed far away into the depths of the forest, while his countenance lighted up, kindled, and glowed as if he were newly commissioned from on high to proclaim the salvation of God. The Scotchman could endure it no longer. He again sprang to his feet, and shouted at the top of his shattered voice: ‘Follow me! follow me! and leave the babbler to himself!’ Only two or three obeyed him.

"Cook was too much absorbed to pay the slightest attention to the ravings or flight of his opponent. He pressed directly forward with his argument, dealing out at every step the most startling demonstrations against error in faith and practice. Long before the mighty effort was brought to a close, the whole assembly were on their feet, all eagerly listening, and unconsciously pressing toward the speaker. Every eye was fixed, every ear was opened, and every heart was tremblingly alive to the importance of the theme. When he took his seat, all faces were upturned, and for the most part bathed in tears. The great multitude stood for some time like statues—no one appearing disposed to move, utter a word, or leave the place. All seemed to be overwhelmed, astonished, and captivated. At last the spell-bound multitude retired, silent as a funeral procession."

Another of the thousands of these contests may be recorded: A multitude within the bounds of the Erie Conference will remember Rev. Thomas Graham; but as he was from 1835 to 1845, he is known only to a few, and probably to none living better than to the writer.

In those days public sentiment in Portage County had become badly infected with infidelity, caused by a low and vile infidel paper which for some years had been published at Ravenna, the county-seat. In Mantua, Freedom, Shalersville, and Charleston, infidels, as a class, as well as their

doctrines, received broadside after broadside from the heavy guns of Mr. Graham, and as a consequence he was compelled to accept a challenge to a public debate from a Mr. Veets, of Shalersville. Being exceedingly anxious to hear all that could be said on both sides of the questions discussed, I heard the debate from first to last. The first day Mr. Veets's notes and written speeches held out quite well; but it was clearly manifest that Brother Graham felt that he was dealing with a conceited, pig-headed man, whose conceptions of the vast field occupied by Christianity were crude in the extreme, and he was handled accordingly. In the morning of the second day the vaunting infidel presented to his large audience a pitiable aspect. Some of his friends had abandoned him, and did not appear. The labor of the forenoon was the struggle of desperation, and the mercies of Graham were like the ever-tightening coils of an anaconda. On the assembling of the crowd in the afternoon, the president of the meeting read a note in which Mr. Veets announced that, because of sickness, he would not be able to be present. All felt that beyond a doubt the champion of infidelity was really and truly "sick."

But the people did not disperse; it was known that Graham had purposely been fighting on the skirmish line, and was then fully ready for close action. Everybody was anxious to hear him, and in two hours and a half he delivered five of his prepared half-hour speeches. His notes were

elaborate, but his preparation had been so thorough and complete that he made but little use of them. He had made himself a master of the works of the Watsons, of Alexander, Simpson, Leslie, and Campbell, on the one side; and of Paine, Volney, Gibbon, and Voltaire, on the other,—and from the time he resumed his seat to this day, infidelity has not lifted up its head in Shalersville. That long address was listened to with the closest attention from the beginning to the end. Facts, arguments, criticism, satire, and scorn were intermingled in about equal proportions. Consternation prevailed in the ranks of the skeptics. Some were angry, and all were mortified to the last degree. Poor Veets was made to bear the personal disgrace which every one felt. To the Christian public the hour was one of perfect triumph. As a debater and champion of the truth, Graham at once took rank as a master.

After writhing in their mortification for a few days, the infidels sought another champion in the person of Dr. Samuel Underhill, of Cleveland, Ohio. He promptly sent to Graham a challenge for a debate, to be held early in autumn, in Mantua. With confidence in the power of the truth, and yet with some fear and trembling, the challenge was accepted. During the intervening months Mr. Graham reviewed the entire field, reconstructed and made large additions to his argument, but at times passed through hours of deep depression. He was heard to say: "I do n't care

to be crushed myself, for I can stand that; what troubles me is—this giant, because of my lack of ability to defend it, may crush the truth.” Most of the time, however, he was in high spirits, and anxious for the fray.

Finally the appointed day arrived, and the debaters were greeted by a crowded house of intelligent, earnest people. Graham was cool and calm, but appeared as if he was carrying a burden of uncommon weight. Dr. Underhill evidently looked upon his antagonist very much as Goliath looked upon David, while parleying at a distance. He was, as I remember, the incarnation of easy self-sufficiency—he felt his task was to be that of a light, airy play-day.

Graham opened the debate, spending his half-hour in setting forth the importance of the questions involved; and presenting a single affirmative argument, the fact that man is a religious being, and *must* worship after some form—if not Christianity, then some other. And then the battle raged for three days, both men bringing into the field their last resources and utmost strength. Graham found that Underhill was not a Veets. He had closed in with a man of learning, of gentlemanly address, and a fine orator. He was supported by the ablest skeptics the country could produce. Graham stood alone, without a counselor. But never was he more of a man—never appeared anywhere to better advantage than in that conflict. Whilst listening to Underhill’s first

speech he took a measure of the man, and had no further fears. He saw that he was lacking in critical precision, that his logic was loose and rickety, and that he would be ever open to attack.

Finally the last day and last hour of the debate came. Graham's mind was at a white heat, and all aflame. He felt in his soul the inspiration of a victor, and that not in a single instance had the truth suffered at his hands. What he felt he knew others felt; it was in the air—it was everywhere—and no one was more conscious of it than his antagonist. Graham was at his best, and everybody could see it; and it could be seen with equal clearness that Underhill was a crushed man. With bowed head, with complexion sad and dark, he suffered through the avalanche of Graham's closing speech. This was a condensed presentation of the main points in the debate, and he was careful to note that not a position taken had been shaken. Underhill confessed his weakness by closing the debate with a presentation of new matter—matter to which he knew Graham could not reply. Every one saw the cowardly trick, and accepted it as his confession of defeat. For Christianity, and for Graham personally, the discussion was an absolute triumph. He should have the credit of making havoc of the infidelity of Portage County at a time when such a work was much needed.

Here were great men on great occasions, and the results of these mighty conflicts continue to

this day. In bringing on his debate, the Scotchman was the occasion of opening the effectual door for Methodism in all that region of country. But Cook was only one of a great company, who were raised up on the soil, and sent forth to carry the gospel into every nook and corner of the mighty West. For a few years they lingered on the Holston Mountains, as on watch-towers, and took time to survey the situation in the empire-like valley below. The undisputed possession of the mountains was taken as an order of march to new conquests in the unknown realm beyond. The name of Wm. McKendree should be mentioned first among these hardy pioneers. Born in a cabin, educated in the woods, he was a child of nature, and a magnificent man. Cool in judgment, of surpassing wisdom, a good disciplinarian, ever on the wing and at the front, at times a preacher of awful power, and a born ruler of men, he was in every way great, like the West where he was to act a conspicuous part. Appointed, in 1796, to the Western Conference, which embraced the territory of Tennessee and Kentucky, no man could be small and grasp that field of labor; and large in soul as he might be, his powers would find ample room for expansion. He soon made himself known throughout all that region of country as the statesman, the hero, and the evangelist—his fame filled the Church. In the great revival which broke out under the labors of the McGee brothers, at Cane Ridge, Kentucky, he, as

a directing officer of the Church, took a conspicuous part. The impress which the scattered population of those States received from him and his lieutenants, went far to make them good citizens of the Republic.

We have already spoken of Poythress, whose keen and comprehensive mind would not have lingered an hour with Methodism had he not seen in it the elements of religious empire. Prematurely he broke down in both body and mind beneath the toil and responsibility he had assumed, else he might, in every way, have been the peer of McKendree. The almost incredible and efficient labors of Benjamin Lakin, in Kentucky and Ohio, have made him one of the heroes of the border struggles. Robert R. Roberts, born and educated in the forest, as familiar with wild beasts as with reckless men, and always a simple child of nature, was mighty in handling the Word of God, controlling a Conference, and laying the foundation of the Church. As a bishop, his rank is among the ablest and best.

Stevens says of John Sale: "He was one of the most heroic evangelists and founders of Western Methodism, though only five lines are given to his memory in the official Minutes; and we know not the precise place of his birth. In 1796 he joined the itinerant evangelists, and was sent to the Swanino Circuit, in the wilds of Virginia, where he had his courage and fidelity tested in breasting the dangers and hardships of a pioneer

preacher. His circuit was the Mallamuskest, in the lowlands of the State. Added to the necessary hardships connected with traveling this circuit, it was a very sickly region, and much dreaded by the itinerant; but as nothing could disgust or deter the preachers of those days wherever, in the providence God, their lot was cast, Sale went in the name of his Master, and entered upon the work assigned him, ready to die. From this point he gradually moved north, lingering four years on the Holston Mountains, and labored nearly a quarter of a century in Kentucky and Ohio. His last words were: 'My last battle is fought and the victory sure! Halleluiah!' Judge McLean, of the Supreme Court of the United States, regarded Sale as one of the very ablest and best preachers he ever heard."

Tobias Gibson, Moses Floyd, Hezekiah Harri-man, Abraham Amos, and Learner Blackman, the conquerors of the wicked, cut-throat city of Natchez, in 1799, eighteen years before the Mississippi Territory became a State in the Union, proved to be exactly the brave men needed to rescue that region from barbarism, and rebuild society on a foundation of intelligence and virtue. The foundation of the Church in Ohio was laid by McCormick, a local preacher of great zeal and influence. He was aided by Kobler, Henry Smith, Lewis Hunt, and Ezekiel Dimmitt, a layman. Dimmitt was deeply pious, and physically a very powerful man. His presence at a camp-meeting ren-

dered unnecessary the employment of any police force.

Of the character of the itinerant ministers of his times McCormick, who had seen much of them, says: "I am now grown old, and what can I say respecting Methodism? I believe its plan is of Divine origin, and millions will with me have cause to thank and adore the Lord through eternity for it, and for the whole of Methodism. I do not believe there was ever such a set of men since the apostles' day for zeal, fortitude, and usefulness, in bringing sinners to the knowledge of themselves and of Christ, as our traveling preachers."

Central Ohio was penetrated as early as 1800 by Robert Manly, Jesse Stoneman, James Quinn, and Daniel Hitt, all men of commanding ability. Henry Shewell, a local preacher from Virginia, introduced Methodism into the Western Reserve, and he was followed, in 1803, by Shadrach Bostwick and Beauchamp, two pulpit orators of surpassing ability.

For some years before they were admitted as States into the Union, Indiana and Illinois had been under the tutelage of Methodism, led by such men as Peter Cartwright, Nathan Robertson, Benjamin Young (brother to Jacob Young), Jesse Walker, James Axley, J. Page, L. Garrett, and others, who were well qualified to lay in religion the foundation of States.

Passing into the South, we find that the field is occupied by able and heroic men. Bishops

Coke and Asbury spent much of their time in that region. There are James O'Kelly, Lewis Myers, Wm. M. Kennedy, James Russell, Lovick and Reddick Pierce, Richmond Nolley, Hope Hull, Samuel Dunwoody, Wm. Capers, John Early, and many others of like courage and ability. These were men of eloquence and power in the pulpit, and of commanding influence with all classes. When converted, James Russell did not know the letters of the alphabet, but he became an indefatigable student, and for some years was known as the silver-tongued orator of South Carolina. At an early day there was not a settlement and scarcely a family south of the Potomac which had not felt, more or less, the influence of the Methodist evangelist.

Among these remarkable men must be mentioned the name of Lewis Evans, a free negro, a local preacher from Virginia, who, as a shoemaker, settled in Fayetteville, South Carolina. Such was the prevalence of drunkenness, profanity, the lewdness of all classes in the place, that he was moved to attempt their reformation. Every obstruction conceivable was put in his way by the white people; but he proved to be one of the most remarkable preachers that ever appeared in the State. He organized a society composed of both whites and blacks, built a church, for some time kept it crowded with devout worshipers, white and black, and finally sent for the regular preacher to take in charge the growing work. Wm. Ca-

pers, afterwards bishop, then on his first charge, responded to this call.

Garrettson, Bangs, Case, Lane, Fillmore, and others of like fame, swept over Northern New York, penetrated Canada, and laid the foundations of Methodism in all parts of the Dominion.

It is a remarkable fact that, in the rise of Methodism in America, able men, raised upon the soil, were never wanting to man all the strategic points in the work. The Lord of the harvest seemed to be ever on the look-out for workmen. Had Romanism in this country no priests except such as had been converted from the ranks of the wicked by its instrumentality, its altars would be practically deserted. But whilst popery is a baleful, exotic plant, Methodism is indigenous to the soil and thoroughly American.

At a later day J. B. Finley and Russel Bigelow, in Ohio, were regarded as the peers of the best men that lived in the State. The itinerancy brought them into contact with the roughest and most wicked of the borderers; but thousands of these became Christians, some of them ministers, and other thousands received such checks in the ways of vice as greatly contributed to the peace of society. Candid students of history are free to admit that, had it not been for the commanding influence of these ministers, many localities would surely have lapsed into barbarism.

Nor was the age of able and heroic men confined to the pioneer period of Methodism. Stock-

ton, Bascom, Maffitt, Cookman, Spicer, Durbin, Simpson, Milburn, Olin, Trimble, and others, serve honorably as a connecting link between the present and the past. For more than a quarter of a century Simpson as an orator had no peer in the American pulpit. Dr. T. L. Cuyler speaks as follows of Dr. Stephen Olin:

"The giant in those days, physically and mentally, was President Stephen Olin. The weight of his spear was 'like a weaver's beam.' All the old Middletonians will remember how he used to remind them of Daniel Webster in the grandeur of his physique, in the sonorous tones of his voice, and in the majestic power of his utterances. He was several inches taller than Webster, and was more graceful in his delivery. The congregation in the principal Methodist Episcopal Church of Middletown always knew when Dr. Olin was going to preach, because the astral lamps were removed from the pulpit, lest he should smash them with the sweep of his long arms. An imperial king of men was Olin, who combined massive logic with a glowing fervor that swept his audience like a prairie-fire."

Daniel Curry and Daniel D. Whedon were, each in his own way, master minds. In philosophy and theology, we regard Whedon as the acutest mind of Methodism. As editor, Dr. Thos. E. Bond, a local preacher, heads a long column of able men. When academies, colleges, and universities arose in Methodism, learned men were

not wanting to honor the professor's chair. Methodist laymen, as judges, senators, and governors of States, have been an honor to both Church and State. The Presidential mansion never more fully commanded the admiration of good people than when under the sway of Methodism. Methodist women led the female temperance hosts in this country. The same distinguishing features characterize the work of the Church among our foreign population. If the Nation had its James Otis and Patrick Henry, the Church has had her Summerfield, Bascom, Maffitt, Cookman, and Simpson. In counsel, Asbury was the peer of Washington.

"METHODISM is the most powerful element in the religious prosperity of the United States, as well as one of the firmest pillars of our civil and religious institutions."

CHAPTER VII.

METHODISM IN CONTACT WITH THE NATION, MOLD- ING ITS INSTITUTIONS.

WITHOUT doubt, Methodism produced its sharpest and most decided effects upon the lives of the people by the unparalleled power with which it presented to them the gospel of Christ. All had heard *of* the gospel, but a large majority thought and felt that they were hearing the gospel itself for the first time. The preaching of the gospel, manifestly attended by the Holy Ghost sent down from heaven, leaves no room for skepticism. Its most characteristic doctrines—a full and free salvation for all men, a present faith, immediate regeneration by the power of God, the witness of the Spirit, and a knowledge of acceptance with God—were as new and startling as if they had then fallen from the lips of prophets and apostles. The preaching of Benjamin Abbott was often attended with marvelous power—a single sermon often resulting in the conversion of a score of souls; and he was only one of hundreds whose preaching was blest of God in a similar manner, if not to an equal extent. The preaching of these men was perhaps the more effectual because it was known that

they had not been favored with a scholastic education. Such demonstration of the Spirit had been witnessed by the people nowhere except among the Methodists.

Methodist influence was by no means confined to its own household. The old-established Churches shared largely in the fruits of every revival that was held, and hundreds of people were brought more or less under the sway of the gospel who did not become pronounced Christians. A multitude was made the better for this world, if not qualified for the next.

It was thus that Methodism, in the fullness of its evangelizing power, was brought to bear, not only upon every community, but especially upon every Church in the country. The Eastern and Scotch-Irish Churches were too old, too fixed, if not too fossilized, to yield at once to this new power, and hence for a long time they set themselves against it; but in the West the spirit of Methodism was all dominant, carried everything before it, and pre-eminently so at the great Cane Ridge revival in Kentucky. A looker-on could not distinguish in any way the members of one denomination from those of another at those services.

The immense camp-meetings held in the South, Middle States, and West, brought together the infidels, the thieves, the cut-throats, murderers, and scoundrels generally, who had sought a wide range along the border for their depredations; and

whilst some created disturbance, many of them were thoroughly converted, and ever after lived as good citizens. This country was never favored with more pungent, soul-searching, and powerful preaching than was heard at these gatherings in the woods. Nature seemed to lend its inspiration to grace; and when there was a capacity to receive both, the preacher was often an astonishment to himself and to his friends. If Methodism deserves the credit which has been generally awarded to it, of saving the border from barbarism, its energy and leavening power were exerted largely through these great camp-meetings. What the tasty village church was to the *élite* of the town, these assemblies in the forest were to the motley backwoods crowds. After the Cane Ridge meeting closed, this arm of evangelizing service was left mostly to be used by the Methodists, and it was exactly suited to the elastic temper and indomitable push of the denomination. In this respect, to the ever expanding Great West, Methodism was pre-eminently as the "new wine in the new bottle." Its ever active and powerful presence, in all the Territories west of New York, Pennsylvania, and Virginia, more than all other agencies combined, checked, educated, and molded the people for the responsibilities of citizenship in the Republic.

But power is a subtle and hidden part of the constitution of nature—what we see is mostly its effects; and we can not satisfactorily account for

the success of Methodism, unless we can detect more fully its points of actual contact with the people. A great victory never comes except from a close engagement. The leaven must be thoroughly intermixed with the meal—an item of the one substance placed in contact with an item of the other—in order to desirable results.

As an illustration of this principle, let us select one of the workmen and spend a few weeks with him and see how he prosecutes his daily toil in the vineyard of his Master. We might select any one of a thousand who have been in the field; but we will take Jacob Young, and go with him to his second charge.

He has been sent into the Green River country, Kentucky, with orders to organize a new circuit of some five hundred miles in circumference. The region is mostly a wild, savage waste, and he does not expect to meet on his round a human being he ever saw before. He has neither purse nor scrip, and barely a change of under-clothing. We have the man with his Bible, hymn-book, and horse, and these are about all. We will let him tell his own story: "In two days I arrived at Manoah Lasley's, where I spent a few days, rested my horse, and recruited my wardrobe. I found myself at a great loss to know how to form a circuit in that vast wilderness, and had no one to instruct me. I preached on Sabbath-day in Father Lasley's house, and set off on Monday on my great and important enterprise.

I concluded to travel five miles, as nearly as I could guess, then stop, reconnoiter the neighborhood, and find some kind person who would let me preach in his log-cabin; and so on till I had performed the entire round. I had a long ride, through a dreary country. Late in the evening I came to a little log-cabin standing in the woods, with no stable or outbuildings of any kind. Seeing a woman in the door, I rode up, and asked if I could stay all night. She seemed to think not. I paused a few moments, thinking what to do. I was afraid to go any further, lest I should have to lie out all night. That I was afraid to do, as the weather was very cold, and there were always a great many ravenous wolves in the barrens. My life would be in danger, and there was nothing to encourage me to stay at this place. I knew I would have to tie my tired, hungry horse to a tree, without shelter or food. The woman was unwilling to let me stay. She was not entirely alone, but had several children, and one daughter partly grown, which inclined me to think I could stay with safety.

“I finally concluded to let her know who I was, and what business I was on. I said to her: ‘I am a Methodist preacher, sent by Bishop Asbury to try to form a circuit.’ This information appeared to electrify her. Her countenance changed and her eyes fairly sparkled. She stood some time without speaking, and then exclaimed: ‘Has a Methodist preacher come at last? Yes,

brother, you shall stay all night. Mr. Carson is not at home, but we will do the best we can for you with a glad heart.' I alighted from my horse, and went into the house. The children clustered around me as if some near friend had come. After having gone through the usual ceremonies, my next concern was to take care of my horse. Their oldest daughter, a pleasant girl, provided me with a halter, and directed me to a suitable tree where my horse could stand. I soon found I was to have a comfortable night's rest. They furnished me with plenty of good, sound corn for my horse. The cabin, and what little furniture they had, was neat and clean. Supper was soon served up, just such as suited me—corn-bread, fried venison, and crop-vine tea.

"Mrs. Carson then told me her history. She and her husband were both raised in North Carolina. They both experienced a change of heart when young. Her husband had been a class-leader for some years before he left his native State. They had migrated in order to buy land for their children. They had purchased a pretty large tract on one of the branches of Green River, lying about ten miles from where they then lived, and her husband was now at work on their own land. He had cleared out a small farm and built a tolerably large house, which he was finishing. By the time I came round again they would have it ready to preach in.

"I spent the evening pleasantly, and by the

time day dawned was on my way in search of another appointment. My ride was along the dividing ridge between Green River and Salt River. In the evening I stopped at the house of a man by the name of Honnel. He was in pretty good circumstances for that country—had a convenient house, and very willingly opened it for preaching. I stayed all night, and the next day preached to a small congregation; had some encouragement, and in the afternoon went on my way rejoicing. Late in the evening I came to a Mr. Cooper's. He was a local preacher, but, from the manner in which he received me, I thought he took me to be an impostor. In family prayer he officiated himself. The family were reserved, and I had nothing to say. They fed my horse, gave me my supper, and a place to sleep. Next morning they told me I might preach. The word was circulated, and at eleven the congregation began to come together. The first man that came was a Seceder. He became much attached to me, and gave me all the encouragement he could. I tried to preach, God gave me much freedom, and we had an excellent meeting; and brother Cooper wept much. Here we organized a class, and having tarried one day longer, the next morning I started early. Brother Cooper and his wife went with me.

"About ten o'clock we halted at Mr. McCowan's. Here I was astonished to find a large congregation assembled. This being the Sabbath, they had come hoping to meet the preacher, hear-

ing that there was one on his way to form a circuit. The house was a large double cabin, with both rooms full and a good many in the yard. I saw many Methodists among them, and they were singing Methodist hymns in a revival spirit. I spent most of the afternoon in class-meeting. This was truly a good day to my soul and to the souls of others. Here I found a class of about fifty members ready formed to my hand. I took some pains to learn the history of this society. It was formed by a local preacher who had resided several years in that vicinity. I regulated the society, appointed a class-leader, etc., and went on, bearing toward Crab Orchard. I preached at Mr. Samuel Stewart's, and found a small class. Here I regulated matters, and appointed a class-leader. In this neighborhood I found a great many Baptists, who received me as the Lord's messenger. I felt myself at home, and would have gladly spent days in the place, but my work was before me. Before night I met with a man who gave me a cordial invitation to preach in his house, where, finding a small society already organized, I made them a class paper, appointed a leader, etc."

Some chapters back we referred to the fact that wherever, by emigration or otherwise, the sparks or firebrands of Methodism were carried, they were likely to kindle new fires of devotion. This self-propagating power of the Church is one of the remarkable sources of its power and usefulness. Mr. Young continues:

"I traveled about twenty miles on Fishing Creek, and put up with an old gentleman by the name of Chappel. This was a curious neighborhood. Several things worthy of remark came under my observation. There was a Methodist society here, the preacher of which was a colored man by the name of Jacob. I believe every member had been awakened under his preaching, and, by the assistance of Mr. Chappel's daughters, he had organized them into a class. One of the girls made out a class paper; and they appointed Jacob leader. He was both preacher and leader, and, though he could not read a word, he could preach a good sermon. He had a kind master, who would read for him Sunday evenings, and when a text was read that suited Jacob, he would ask his master to read it again, memorize the text, book, chapter, and verse; then he was ready for his work. The next day was the Sabbath. The congregation was large, and I found his society in excellent order. I preached several times, and left this delightful place Monday morning.

"I moved on towards the West. Some time after dark, and while stopping at a tavern, a man called at the door. Being asked what he wanted, he inquired if a Methodist preacher was not there. I heard him, and was soon on the porch. He said he understood I was forming a circuit through the country, and wanted me to take in his house for one of the appointments. I asked him how far off he lived. 'Ten miles,' he said. I replied, 'I

will go with you to-night.' At a very late hour we arrived at a small cabin. He kindled a fire on the hearth, the light shone brightly, and I took a close view of everything within. I am sure it would have frightened anybody but a backwoodsman. There was no floor in the house. They had leveled off the ground and made it somewhat smooth. There were hickory poles laid across in the place of joists. Some clapboards, laid on these poles, constituted the upper floor. There was neither bedstead, chair, nor table in the house. Some small forks had been driven down in the west corner of the cabin. They laid two round poles in the forks, and placed clapboards on these poles. This was their bedstead. Some bedding, such as it was, formed all the sleeping-place I saw for the man and his wife. The little negro boy slept on the ground-floor, with a deer-skin under him. I saw no cupboard nor furniture, excepting some earthen bowls of inferior quality. The woman of the house was badly crippled.

"I felt rather melancholy, and my mind began to run back to the days of other years, when I was dwelling among my own people in ease and plenty. Here I was, in a strange land, without friends or money. The squalid appearance of the inside of the house made an impression on my mind that never can be erased. Surrounded by these gloomy circumstances, I had no friend to flee to but the Redeemer. I kneeled down and prayed,

and the Lord blessed me. I felt happy, and resigned to my lot. The next thing was to make my bed and lie down to sleep. I spread for my bed a blanket that I kept under my saddle, and took a stool for my pillow. I had another blanket on which I rode. This I used for a sheet. My saddle-bags, on the stool, made my pillow soft; my overcoat became my covering. I thanked God that I had a pretty comfortable bed. I thought within myself, I am better off than my Savior was, for he had not where to lay his head; and far happier than the rich, who roll on beds of down and enjoy the luxuries of life.

"I had a comfortable night's rest, and rose in the morning much refreshed and prepared for my day's labor. Breakfast was soon served up on a board bench. It consisted of corn-bread and milk, but no spoons. When I turned up the bowl to drink, a black ring would make its appearance from the sediments in the bottom. Breakfast being over, I retired to the woods, and spent the forenoon in reading and praying till preaching-time. Returning, I saw the cabin pretty well filled with men and women. Although it was late in November, many of them had neither hats nor bonnets on their heads nor shoes on their feet. I took my stand opposite the door, read a hymn, began to sing, and while I was singing a remarkable man made his appearance. He was so distinguished from other men that I will give some account of him. He was very large, with strongly-

marked features, and of great natural courage. He had a high forehead, very wide between the eyes, with a broad face. His whole form was well-proportioned. His eye-balls were remarkable, showing a great deal of white. He fixed his eyes upon me, and looked as if he were scanning my whole person. Had I not been used to seeing rough men on the frontier of Kentucky, I should have been frightened. I looked him full in the eyes, and scanned him closely. His hair appeared as if it had never been combed, and he made me think of old Nebuchadnezzar. He wore no hat; his collar was open and his breast bare; there was neither shoe nor moccasin on his feet."

Young found out that this man was brother-in-law to Micajah Harp, who for some time was a terror in Kentucky, as the leader of a band of robbers, and that, without doubt, he had passed through many a bloody fray. But he continued to attend Young's meetings, became soundly converted, had his hair cut and combed, procured a hat and shoes, his wife taught him to read, he was appointed class-leader, and lived a useful man.

In this way Young put in three weeks of incessant labor, having a new experience at every point, and finally reached in health Rev. N. Lasley's, the place where he commenced to form his circuit. He then formed the plan of a four weeks' circuit, and started on his round again. After laying out his work, which was to begin the next

day, he says: "Like Isaac, I walked out into the woods to meditate, and thought I was the happiest mortal that breathed the vital air." He reported at Conference, at the close of the year, a membership of about three hundred and sixty. He had received not quite thirty dollars, and "such cotton clothes as the women of his charge saw proper to make him."

We have given at length Mr. Young's account of the formation of the Green River Circuit, as in no other way could we convey a correct and complete idea of the contact of Methodism with the whole population of this country. Circuits and stations like this one, an immense net-work, covered the Nation as

"A golden mesh to entrap the hearts of men."

—*Shakspeare.*

The three hundred Methodists Young left behind him represented nearly every citizen of that region, and each one had, more or less, been brought under the influence of the gospel. Such was the part Methodism was acting everywhere among the people, publishing Christianity as the foundation of the empire. As there was no other agency in America that was at all competent to do this work, is it not clear that this body of men was raised up by a special Heavenly Providence and by a holy baptism qualified to do it?

Another and a very different illustration of the agency of Methodism as the promoter of the moral welfare of the country must be given, and it is

only one of a class which might be numbered by thousands. I take it from the "Autobiography of Peter Cartwright:"

"In the month of April, 1828, Brothers Dew, Thompson, and myself met at St. Louis, to take passage on board a steamboat to the General Conference in Pittsburg. We had never been on board a steamboat before—at least I never had. They were then a new thing among us. So we took passage on board the *Velocipede*—Mr. Ray, captain. Before we went aboard, Brothers Dew and Thompson, with the kindest feelings imaginable, thought it their duty to caution me to be quiet; for these steamboat fellows, passengers and all, were desperadoes. They knew I was outspoken, loved everybody, and feared nobody. They were afraid I would get into some difficulty with somebody. I thanked them very kindly for their special care over me. 'But,' said I, 'brethren, take care of yourselves. I think I know how to behave myself, and make others behave themselves, if need be.'

"When we got aboard we had a crowded cabin, a mixed multitude—some deists, some atheists, some Universalists, a great many profane swearers, drunkards, fiddlers, and dancers. We dropped down to the barracks below St. Louis, and there came aboard eight or ten United States army officers, and we had a jolly set, I assure you. They drank, fiddled, danced, swore, played cards—men and women too. I walked about, said nothing, but

plainly saw we were in a bad scrape; but there was no way to help ourselves. Brother Thompson came to me and said:

“‘Lord, have mercy on me! What shall we do?’

“‘Go to your berth,’ said I, ‘and stay there quietly.’

“‘No,’ said he, ‘I will reprove them.’

“‘Now, brother,’ said I, ‘do not cast your pearls before swine.’

“‘Well,’ said he, ‘I will go on deck; I won’t stay in the cabin.’

“Up he started, and when he got there, behold they were playing cards from one end of the deck to the other. Back he came again, and said:

“‘What shall I do? I can not stand it!’

“‘Well,’ said I, ‘Brother Thompson, be quiet and behave yourself. You have no way to remedy your condition, unless you jump overboard and swim to shore.’

“So things went on for several days and nights. At the mouth of the Ohio, there came aboard a Captain Waters. He had a new fiddle and a pack of cards. He was a professed infidel. Card-playing was renewed all over the cabin. The captain of the boat was as fond of card-playing and drinking as any of them. There was a lieutenant of the regular army aboard, and, although he was very wicked, yet he had been raised by religious parents. His wife, as he told me, was a good Christian. In walking the guard,

this lieutenant, whose name was Baker, and myself fell into conversation, and, being by ourselves, I took occasion to remonstrate with him on the subject of profanity. He readily admitted it was wrong, and said: 'I have been better taught; but O,' said he, 'the demoralizing life of a soldier!'

"There was also a Major Biddle on board—a professed infidel, but gentlemanly in his manners. He afterward fell in a duel in St. Louis. In private conversation, I remonstrated against his profanity. He agreed with me in all I said. In this way I got to talk with many of them, and they mostly ceased to swear profanely in my presence. Presently they gathered round the table and commenced playing cards. I walked carelessly up and looked on. Lieutenant Baker and Captain Waters looked up to me. I knew they felt re-proved. Said one of them to me: 'We are not blacklegs; we are not playing for money, but just to kill time.'

"'Sit down here,' said Baker, 'and I will show you what we are doing.'

"'No, no,' said I, 'my friends; I am afraid it will be wrong.'"

They insisted that there was no harm in it at all, and out of this talk grew a discussion in the cabin between Peter Cartwright and Captain Waters. The captain agreed not to use a single oath, and Lieutenant Baker was chosen chairman. At one of Cartwright's home-thrusts, he (Cartwright) says:

"My opponent flew into a violent passion, and swore profanely. As he belched forth his horrid oaths, I took him by the chin with my hand and moved his jaws together and made his teeth rattle. He rose to his feet; so did I. He drew his fist, and swore he would smite me to the floor. Lieutenant Baker sprang in between us, saying:

"Cartwright, stand back! You can beat him in argument, and I can whip him; and if there is any fighting to be done, I am his man! He pledged his word and honor he would not swear; he has broken his word, and forfeited his honor!"

Both men drew deadly weapons, and they were separated only as Cartwright sprang in between them. Waters made an apology, and peace was restored. Cartwright had so fully the sympathy of all on board that the following Sabbath a unanimous request was made that religious services be held on board the boat. Three sermons were preached by the three preachers to well-behaved congregations. On their way back from General Conference, Cartwright met Baker at Louisville; and he says: "We had a number of preachers on board, returning from the General Conference. And we had preaching almost every day and night from that place to St. Louis, for we had almost entire command of the boat."

Thus the itinerant ministry was thrown among all sorts of people everywhere; and often, in being instant in season and out of season, they reached great numbers who were never seen in

Church. Superior ability and courage always commands respect from such as can appreciate high qualities of mind, and often the champions of crime were men of marked intelligence. Universally as Methodism was diffused from the beginning, it was impossible for any class of citizens to avoid in some way coming in contact with it.

Thomas Smith, one of the bravest of the brave, gives the following account of the way and manner Methodism was brought into contact with the people of Lyons, New York. He says: "Here we had a respectable society, and a small meeting-house; but the people of Lyons were generally wicked. They took pleasure in unrighteousness, in deriding the ways of God, and in persecuting the humble followers of Jesus Christ. They interrupted and insulted us in our religious worship, and on this evening they were worse than usual. I paused till I got their attention, and then remarked that I should not wonder if Lyons should be visited on the morrow in a way that it never had been before, and perhaps never would be again to the close of time. We then had quietness to the close of the meeting. When the congregation was dismissed, and I had come out of the house, the people gathered around me, and with one voice, cried out: 'For God's sake, tell us what is to happen here to-morrow!' I replied: 'Let to-morrow speak for itself.' I went home with Judge Dorsey, a short distance from the town. After breakfast the next day, I said to

Mrs. Dorsey: 'I wish you to go with me into Lyons this morning, as there are some families to which I can not get access without you.' She, being acquainted in the place, readily consented. At nine o'clock A. M., we entered the town. Scores from the country were already there, and the place was in commotion. We went to the house of Mr. —, where we were politely received. I knew if we could storm that castle the day was ours. After conversing some time, I remarked that Mrs. Dorsey and myself were on a visit to Lyons, and if it were agreeable, we would pray before we parted. 'By all means, Mr. Smith, by all means, sir,' was the response. Before prayer was over there were scores of people at the door, and by this time the order of the day began to be understood; and they that feared God were at their posts, coming up to the help of the Lord against the mighty. We then went in large procession from house to house, entering every door in order, and praying for the souls of the families. Our little band soon increased to some three or four hundred. When we came near the tavern, where we had been so derided, it was inquired. 'Will they admit us?' But the doors and windows being open, we entered in—and was there ever such a shout while storming Lucifer's castle? At four o'clock in the afternoon we called a halt to see what was done; and forming a circle on the green, the new converts were invited within the circle, when thirty-two came in who

that day had found the pearl of great price—Christ in them the hope of glory. These thirty-two, and eight more were added to the Church of God that afternoon. Thanks be to God! this was another good day's work in the Lord's vineyard. This meeting produced a pleasing change in Lyons, and Methodism gained a footing in that place it never had before. To God be all the glory!"

The unusual and informal methods adopted at different times and in different places by Methodist preachers to bring the gospel to bear upon the people, if written out, would fill volumes. They made the people and their peculiar situation and temperament a study, they brought to bear upon the case a common sense of the widest range and of the most practical character, and then acted accordingly. Ryan Case, Nathan and Heman Bangs, Giles, Lane, Sandford, and many others, all good and strong men, understood New York and Canada exactly, and hence the marvelous success of their ministry. J. B. Finley, James Quinn, and a host besides, raised up on the soil, all devout and valiant men, were equally rich in resources and successful in Ohio. The case of the Georgia blacksmith, and the way the truth was preached, sung, and beat into him, resulting in his happy conversion, has been read by almost everybody. And was not Peter Cartwright raised up that Kentucky and Illinois, when trembling on the borders of barbarism, might have some one

who could dare and rescue and save? When, at a camp-meeting, if neither argument nor love nor decency could preserve order, and the rabble came too near and became unendurable and abusive, he hesitated not to go into their midst, and after parrying their blows once, twice, or three times, and they still persisted in acts of violence, his fist was likely to hit some one on the "burr of his ear," and then the ring-leader was likely to "drop as if he had been shot." Such contacts of Methodism with the people were very unusual, but in some cases they were necessary and the effects salutary. Langdon in the East, Dimmitt in Ohio, and Cartwright in Illinois, at a camp-meeting, were each "worth a thousand men."

"**S**TUDENTS of ecclesiastical history have estimated that at the close of the first century of the Christian era, Christianity numbered not over five hundred thousand converts in the whole world; but in eighty-six years American Christianity alone gained eleven million five hundred thousand, or twenty-three times as many. The part Methodism has shared in this work may be judged from the fact that about four million five hundred thousand of the twelve million communicants, or over one-third, in 1886, were Methodists of various branches."

—DORCHESTER.

CHAPTER VIII.

A HUNDRED YEARS OF METHODISM.

IT is now one hundred and seven years since Methodism in America took on an organic form. Springing into action spontaneously in the persons of Robert Strawbridge, Philip Embury, and Captain Webb, about the year 1763, as a self-propagating agency, it knew no law but the Spirit and grace its devotees had received from on high. In 1769, in response to earnest and repeated calls, Mr. Wesley took the infant societies which had been spontaneously organized under his supervision, and sent missionaries to this country to push forward the work. After seven years, as the Revolutionary War had broken out, Assistant Rankin and most of the missionaries returned to England, and Methodism was left once more to take care of itself. Asbury, by general consent, assumed charge; but as a matter of prudence, he being an Englishman, the field-work was left mostly in the hands of Garrettsón, Gatch, Owen, Ware, and other natives of this country.

In 1784, the war having resulted in the establishment of the independence of America, in an advisory letter, and by the ordination and appointment of Dr. Thomas Coke as an *episcopus*, Wes-

ley initiated the organization of the Methodist Episcopal Church. This simple but great work was consummated at what is known as the Christmas Conference. The number of communicants in the new-born Church was 14,870, and the preachers numbered 83, nearly all of whom were natives of the soil.

Since that date, a little more than one hundred years, "what hath God wrought?" The organization of the Church led and prepared the way for the organization of the Nation by its example, and by the labor of some years. If, as we allege, it was the purpose of Providence that Methodism should be to this Republic "as new wine to a new bottle," the proof of the great fact ought to stand forth conspicuously in the synchronal and interwoven development of Church and State. A hundred years is but a short period in the life of a nation or the growth of a Church, yet, in this case, we are willing to commit our argument to the data they afford.

The Nation has now a population of sixty-five millions; but of this number less than a half million are Episcopalians, and the showing of the Congregationalists is but a trifle better, though both denominations have largely recruited their ranks from Methodist revivals and by the accession of emigrants from the Old World. The Baptists have been more spiritual, more zealous, more evangelical, and far more successful. The Presbyterians, greatly strengthened by additions from

abroad, as well as by their own zeal, have moved rapidly forward, and become a powerful Church. True to its mission, and self-reliant, Methodism, in the name of Christ, has gone among the people—gone into the highways and byways, captured the camps and broken the lines of the wicked in thousands of instances, stormed their strongholds, raised up from among its converts a mighty ministry, and built its spiritual temples almost exclusively of new-born souls. Its network of Conferences, districts, circuits, and stations cover the Nation from Florida to Texas, and from Maine to the Pacific coast. Nor less successful has Methodism been in the Canadas and Nova Scotia.

But what has Methodism done through evangelistic work—work that has staying qualities, and that will endure from generation to generation? Does Methodism promise to hold the ground it now occupies—that is, the whole Nation? It is not an aim nor a wish of the Church to supplant other Churches, but rather to be a blessing to them in the future, as it has been in the past.

As one of the most solid and substantial of the religious bodies in this country, we will select, as a standard of comparison, the Presbyterian Church, and place by the side of its development the growth of Methodism on the same territory. The strength of Churches is not to be sought for alone in numbers, but in all the elements of power, of aggressive work, and of stability, which go to

make its presence felt in all the interests and in all parts of a great and growing nation. In our review it would be proper to include in the Methodist column the Methodists of Canada, as the Church across the line was founded and cared for till 1835 by ministers from this country; but we will dispense with them. Let us now attend to the figures. All kinds of Presbyterians and Methodists are included:

Presbyterian Church founded in Maryland, . . .	1692
Wesley born eleven years later, or,	1703
Presbyterian Church—2 Synods, 10 Presbyteries, and 104 ministers in	1773
Methodist Church—10 ministers, 1,060 mem- bers in	1773

Denomination.	Date.	Churches.	Ministers.	Members.
Presbyterian, . .	1850	5,320	4,264	487,691
Methodist,	1850	14,861	7,150	1,325,631
Presbyterian, . .	1886	15,002	11,241	1,431,247
Methodist,	1886	40,321	27,522	4,637,416

The quadrennial sales of Methodist books by the Methodist Church alone since 1848 are as follows: 1848, \$612,635.69; 1852, \$854,020.31; 1856, \$1,877,948.56; 1860, 2,303,718.29; 1864, \$2,795,567.54; 1868 \$4,934,708.20; 1872, \$5,228,517.58; 1876, 6,045,709.24; 1880, \$6,090,142.57; 1884, \$6,455,487.28; 1888, \$7,344,390.52; total, \$44,542,845.78. The periodical literature of the Church has been correspondingly great.

Denomination.	Period's	Circulation.	Total Receipts
Presbyterian (B'd of Pub.),	46	204,536	\$7,111,579
Meth. Epis. (Book Concern)	77	591,605	48,697,842

In 1884 the educational institutions of the two Churches were represented by the following figures:

Denomination.	Colleges.	Professors.	Students.	Endowment.
Presbyterian, . . .	46	390	4,060	Not given.
Methodist,	63	538	4,038	\$11,079,682

The value of churches and parsonages in the Methodist Episcopal Church is \$104,172,793. Of the Presbyterian Church we have no statistics showing the amounts. Were other Methodisms added to the figures of the Methodist Episcopal Church, they would be nearly doubled.

It would seem from the above that Methodism has not been altogether absorbed in multiplying its numbers.

That the force of these facts may be fully understood, it must be borne in mind—(1) that the Presbyterian Church had the start of Methodism by seventy-three years; (2) that the Presbyterian Church has been strengthened by a steady stream of accessions from abroad; (3) that the Presbyterian Church has received large accessions as the fruits of Methodist revivals;* (4) and that, in the

*The Methodist Church converts for all the Churches; for, of the products of an ordinary revival, some go to the Presbyterians, some to the Baptists, and some to the Episcopalians and other Churches. . . . But, notwithstanding it supplies all other Churches, it still keeps itself larger than any of the rest, and increases at a faster rate.—*The Christian Quarterly*, quoted by Whedon.

short period of a little more than one hundred years, Methodism has numerically, and in all the substantial elements of strength, not only overtaken, but left the Presbyterians behind by upwards of 3,700,000 souls.

The above facts, we think, are sufficient to prove that the growth of Methodism has been steady, uniform, and substantial—such as is likely to endure. We may add that the annual growth of the Nation between 1790 and 1880 was only 32.40 per cent, while the growth of the Methodist Episcopal Church alone was 61.62 per cent—nearly double the growth of the population of the country.

If “history is philosophy teaching by example,” what are the lessons we should learn from the above array of facts? We have brought into prominence the Presbyterian Church, not for the purpose of making invidious comparisons, but because this is a great and growing Church, and we desired to test the strength of Methodism by a very high standard. We have assumed for it a Scriptural basis and a high calling. Our country, vast as it is, is yet in its infancy, and our only hope for the immense future that is before us is based upon the intelligence, conscience, and patriotism of the people. What especially concerns us now is, the part Methodism is to act in the great drama of National progress. Is the Church aware of the ground she occupies to-day, and is she girding herself for the conflicts at her door, and

for the still greater ones that are to come? Her allies in the field—especially the Presbyterian and Baptist Churches—she can not wish too great success. But her own responsibilities can not be shifted or evaded. Her high mission is to preserve the Nation and be preserved by it. The infusion of the foreign element in her structure has been so slight and gradual that it has become thoroughly assimilated, and hence Methodism is in all respects intensely American.

Because in the beginning of Methodist history men were called from the plow and the workshop to the ministry, attempts were formerly made to discredit them and their services on the ground of illiteracy. It was not thought possible that such men could be intrusted with the responsible work of preaching the gospel of Christ. But the facts discredit the theory. Methodism has given to the pulpit as mighty men—as effective to move and benefit the people—as America or any other country ever witnessed. Shinn, Axley, Stockton, Summerfield, Maffitt, Bascom, Durbin, and Simpson, are names that can not die. Bigelow, Sale, Cook, Poythress, Jacob Young, James Russell, Samuel Parker, John Strange, James Quinn, Jacob Gruber, James B. Finley, form a great company, no whit their inferior. But when the birthplace and early history of Methodism is considered, we clearly see that the denomination could not be otherwise than literary in its tendencies. Born in Oxford University,

during the first fifty years of its history it gave to the world some scholarly commentators on the Bible, such as John Wesley, Thomas Coke, Adam Clarke, Joseph Benson, and Richard Watson. As a profound theologian, of great breadth and clearness, it is doubtful if Richard Watson has ever been surpassed. At a later day, Pope follows Watson, and gives theology a new setting, surrounded by the added erudition of half a century. In this country, the *Encyclopædia* of McClintock and Strong, the *Commentaries* of Whedon, the *Histories* of Stevens, the *Lectures and Monographs* of Curry, and Raymond's and Harman's works on Theology, various philosophical and metaphysical productions, the *Methodist Review*—never more ably managed than by Dr. Mendenhall, its present editor—and the weekly press, place the Church abreast of the literary progress of the Nation.

In its onward strides, Methodism has gathered around itself, as supports, whatever was essential to its stability and continued usefulness in the world. As a part of the great Republic, and the most stirring element of American life, it is in the lead of every enterprise which tends to the glory of the Nation and the good of humanity. It has become as conspicuous in high places as it was at the beginning effective along the border.

The changes which the external economy of Methodism has experienced have not touched its essence, but they have been the inevitable results of the development of its power in a great and

growing country. To remain stationary was to loose its hold upon the people, and fail. Every success, on any circuit or station, carried with it a change in society for the better. Many a primitive four-weeks' circuit has, at the present time, a flourishing population of thousands, dwelling in comfortable houses; from fifty to one hundred churches; perhaps an academy; and the past aspects of the country have wholly disappeared in these improvements. If Methodism is all we have claimed for it, it necessarily adapts its agencies to the best good of every form of society. If it has gone down into the gutter and lifted up the fallen, it has also adorned the White House, the Senate, the Supreme Court, and during half the Nation's history, it has furnished chaplains for Congress.

The growth of Methodism can not be appreciated unless we take into account its Sunday-schools. Canada included, its pupils, officers, and teachers make the grand total of 5,000,000 of souls. Historically considered, Methodism is closely identified with this arm of Church service. In the year 1769, a young Methodist—Hannah Ball—established a Sunday-school in Wycombe, England; and in 1781, while another young Methodist woman was conversing at Gloucester with Robert Raikes, the publisher of a newspaper, he pointed to a group of neglected children in the street, and asked: "What can be done for them?" She answered: "Let us teach them to read, and

take them to Church." Raikes closed in with the suggestion, and they went to work. Wesley, with his practical zeal, took the work in hand; and in 1786, Bishop Asbury established the first Sunday-school that was ever organized in America. The Methodist Sunday-school Union was organized in 1827, and at its first annual meeting in New York there were reported 251 auxiliaries, 1,025 schools, 2,048 superintendents, 10,290 teachers, and 63,240 scholars. The thorough system of Sunday-school instruction now in vogue is the gift of Methodism to sister Churches. The Sunday-school literature of Methodism, in quantity and quality, ranks first in the world, and it is largely patronized by other denominations.

It was largely the magnitude of this work that made it necessary for the Methodist Episcopal Church to sell its property on Broadway, New York, and put up another building, costing upwards of one million of dollars, on Fifth Avenue, corner of Twentieth Street—the finest and most costly religious publishing-house in the world. Besides books of the General Catalogue and Sunday-school books, the house prints for home and foreign fields, in a single year, 5,312,544 pages of tracts, and 1,225,000 pages in the German language. The Sunday-school literature for 1887 amounted to 307,018,069 pages.

What Methodism has done within a little more than one hundred years of its existence, can not be understood unless we take into the account its

missionary operations. The summary at the close of this chapter shows its operations in foreign fields during the past sixty-eight years:

But whilst the Church has been engaged in building academies, colleges and universities, churches and parsonages, publishing-houses and hospitals, and flooding the Church with books, magazines, and periodicals, establishing Sunday-schools and gathering the children in, and pushing out its missionaries into all surrounding nations—spending millions upon millions of money—the simple, basal idea of Methodism has not been forgotten. Its mission, as much as ever, is to seek and save the lost. The gospel, as glad tidings to penitent souls, is still the central idea of its preaching. Revivals are regarded as the most cheering events which can take place in the Church. There is still more joy over the repentance of one sinner than over ninety and nine righteous persons who need no repentance.

The pioneering spirit still exists in the Church, in the mountainous West, in all its primitive freshness and vigor. Before Kansas, Nebraska, the Dakotas, Montana, Colorado, Nevada, Oregon, Washington, Idaho, and Wyoming were admitted as States in the Union, Methodist Conferences, missions, districts, circuits, and stations had touched every square mile where human beings could be found. It requires heroic work to make heroic men, and in this respect the mountains and the mining-camps of the West have fulfilled their mission.

The battles fought with the Mormons and the deserts of Utah have tried the souls of men, and the conflict has been crowned with victory. Pioneering is now as faithfully done in far-away Oregon and Washington, as ever it was in Kentucky and Ohio.

In view of the above array of facts, covering our own country and touching nearly every nation under heaven, involving the expenditure of large sums of money, and conserving every human interest for time and eternity, what shall we say? Is not Methodism to this country as the "new wine to the new bottle?"

The growth of Methodism, as compared with other denominations, may be seen from the following statistical review of the Churches of the United States, prepared by the New York *Independent*, and published July 31, 1890:

GENERAL SUMMARY BY FAMILIES.

	1889.			1890.		
	Chur.	Min's.	Com.	Chur.	Min's.	Com.
Adventists,	1,575	840	100,712	1,773	765	58,742
Baptists,	46,624	32,017	4,078,588	48,372	32,343	4,292,291
Christian Union, .	1,500	500	120,000	1,500	500	120,000
Congregationalists	4,569	4,408	475,608	4,689	4,640	491,985
Friends,	763	1,017	106,930	763	1,017	106,930
German Evan. Ch.,	675	560	125,000	850	665	160,000
Lutherans,	6,971	4,151	988,008	7,911	4,612	1,086,048
Mennonites, . . .	420	605	100,000	563	665	102,671
Methodists,	50,680	29,770	4,723,881	54,711	31,765	4,980,240
Moravians,	98	111	11,219	101	114	11,358
New Jerusalem, . .	100	113	6,000	100	113	6,000
Presbyterians, . . .	13,349	9,786	1,180,113	13,619	9,974	1,229,012
Episcopalians, . .	5,159	4,012	459,642	5,227	4,100	480,000
Reformed,	2,058	1,378	277,542	2,081	1,379	282,856
Roman Catholics, .	7,424	7,996	7,855,294	7,523	8,332	8,277,030
Salvation Army, . .	..	..	..	360	1,024	8,771
Unitarians,	381	491	20,000	407	510	20,000
Universalists, . . .	721	691	38,780	732	685	42,952
Grand total, . . .	142,767	98,436	20,667,318	151,261	103,303	21,757,171

In this table the number of Roman Catholic communicants is estimated on the basis of 8,277,039 Catholic population, using the ratio which Lutheran statistics have established between souls and communicants in the Synodical Conference; viz., 1.77. According to this table, the standing, according to numbers by families, would be respectively: Methodists, Roman Catholics, Baptists, Presbyterians, Lutherans, Congregationalists, Episcopalians. Following are the returns by families:

METHODISTS.

	Churches.	Min.	Commun.
Methodist Episcopal,	22,103	13,279	2,236,463
Methodist Episcopal, South, . .	11,767	4,862	1,161,666
African Methodist Episcopal, . .	3,800	3,000	400,000
African Methodist Episcopal Zion,	3,500	3,000	412,513
United Brethren,	4,265	1,455	199,709
Colored Methodist Episcopal, . .	2,100	1,800	170,000
Methodist Protestant,	2,003	1,441	147,604
Evangelical Association,	1,958	1,187	145,703
United Brethren (Old Confession)	1,381	623	50,582
American Wesleyans,	600	300	18,000
Congregational Methodists, . . .	50	100	4,000
Free Methodists,	952	513	19,998
Independent Methodists,	35	30	5,000
Primitive Methodists,	147	63	5,502
Union American Methodist Epis- copal (colored)	50	112	3,500
Total,	54,711	31,765	4,980,240

ROMAN CATHOLICS.

	Churches.	Priests.	Popula'n.
Roman Catholic,	*7,523	8,332	†8,277,039

* Not including 3,303 chapels and stations.

† Sadlier's Catholic Directory; largely conjectural.

BAPTISTS.

The Baptists have many divisions. The regular Baptists practice close communion, are Calvinistic in doctrine, and Congregational in Church government. The Disciples are better known as Campellites. The Free Baptists are Arminian in doctrine. The Church of God is also known as Winebrennarians. The Dunkers are German Baptists.

	Churches.	Min.	Commun.
Regular Baptists,	33,588	21,175	3,070,047
Anti-mission,	1,800	900	45,000
Free,	1,613	1,386	86,297
Other Free,	650	600	34,144
Disciples of Christ,	7,250	3,600	750,000
Christians, North,	1,831	1,417	129,353
Christians, South,	75	35	18,000
Church of God,	525	491	33,000
Seventh-day Baptists,	110	113	9,000
Dunkers—Conservative,	513	2,130	102,000
Dunkers—Progressive,	270	250	12,000
Dunkers—Old Order,	130	230	2,000
Six-Principle,	16	16	1,450
Total,	48,371	32,343	4,292,291

PRESBYTERIANS.

	Churches.	Min.	Commun.
Presbyterian, Northern,	6,727	5,936	753,749
Presbyterian, Southern,	2,321	1,145	161,742
Presbyterian, Cumberland,	2,689	1,595	160,185
Presbyterian, Cumberl'd (colored)	500	200	15,000
Presbyterian, United,	903	753	101,858
Presbyterian, Ref. (Synod),	124	124	10,817
Welsh Calvinistic,	186	99	10,652
Asso. Ref. Synod, South,	115	90	8,209
Reformed (General Synod),	54	32	6,800
Total,	13,619	9,974	1,229,012

LUTHERANS.

	Churches.	Min.	Commun.
General Synod,	1,423	951	151,365
United Synod, South,	390	195	45,185
General Council,	1,557	899	264,235
Synodical Conference,	1,811	1,291	365,620
Independent Synods (fifteen),	2,730	1,276	269,743
Total,	7,911	4,612	1,086,048

CONGREGATIONALISTS.

	Churches.	Min.	Commun.
Congregationalists,	4,689	4,640	491,985

EPISCOPALIANS.

	Churches.	Min.	Commun.
Protestant Episcopal,	*5,118	3,980	470,076
Reformed Episcopal,	109	120	10,100
Total,	5,227	4,100	480,176

* Including 2,029 missions.

Following is a summary of the minor bodies, with historical notes:

ADVENTISTS.

	Churches.	Min.	Commun.
Evangelical Adventists,	100	50	5,000
Advent Christians,	600	400	15,000
Seventh-day Adventists,	943	218	27,742
Churches of God,	30	27	2,000
Life and Advent Union,	50	30	5,000
Age-to-Come Adventists,	50	40	4,000
Total,	1,773	765	58,742

The Adventists are comprised in six organizations. The Evangelical are orthodox in regard to future punishment; the Seventh-Day observe the seventh day as Sabbath; the Advent Union holds to the non-resurrection of the wicked dead; the Age-to-Come believe in the restoration of the Jews to the Holy Land.

REFORMED.

	Churches.	Min.	Commun.
Reformed (German),	1,535	813	194,044
Reformed (Dutch),	546	566	88,812
Total,	2,081	1,379	282,856

The Dutch Church began its history in this country with the Dutch immigration, early in the seventeenth century; the German not until a much later period. There is only a shade of difference between the two bodies doctrinally.

MORAVIANS.

	Churches.	Min.	Commun.
Moravians,	101	114	11,358

The official name of this body is *Unitas Fratrum*. The Moravians have bishops, whose functions are spiritual, not ecclesiastical.

MENNONITES.

	Churches.	Min.	Commun.
Old Mennonites,	300	350	66,000
Amish Mennonites,	150	150	22,500
Reformed Mennonites,	20	40	3,000
New-School Mennonites,	60	90	10,000
Mennonite Brethren in Christ, .	33	35	1,171
Total,	563	665	102,671

Mennonites baptize "penitent believers" by pouring or sprinkling, practice close communion, observe feet-washing, refuse to take judicial oaths, are non-resistants, and use the ban against unworthy members. Their bishops, elders, or ministers, and deacons are chosen by lot.

SALVATION ARMY.

	Halls.	Officers.	Soldiers.
Salvation Army,	360	1,024	8,771

The Salvation Army was organized nearly a quarter of a century ago, in England, by a Wesleyan minister named Booth. Its object is to reach and save the degraded and outcast in the large cities and towns.

CHRISTIAN UNION.

	Churches.	Min.	Commun.
Christian Union Churches, . . .	1,500	500	120,000

The Christian Union Churches arose in the West. They accept the Scriptures as the only rule of faith and practice, and hold baptism by immersion.

FRIENDS.

	Churches.	Min.	Commun.
Orthodox,	653	1,017	71,930
Non-affiliating Orthodox, includ- ing Phila and Wilburite bodies,	100	. .	12,000
"Hicksite," . . . . .	. .	. .	23,000
Total,	753	1,017	106,930

GERMAN EVANGELICAL.

	Churches.	Min.	Commun.
German Evangelical Church, . .	850	665	160,000

MISCELLANEOUS.

	Churches.	Min.	Commun.
Universalists,	732	685	42,952
New Jerusalem,	100	113	6,000
Unitarians,	407	510	*20,000
	<hr/>	<hr/>	<hr/>
Total,	1,239	1,308	68,952

* Estimated.

MISSIONS.														
	No. of other Day- scholars,	No. of other Day- schools,	No. of Pupils, . .	No. of Teachers in same,	No. of High Schools,	No. of Students .	No. of Teachers in same,	No. of Theologi- cal Schools, . . .	Children Bap- tized,	Adults Baptized, .	Conversions dur- ing Year,	Average Attend- ance on Sunday Worship,	Adherents,	Probationers, . .
Africa,	2,132	34	..	..	..	..	..	..	118	259	..	..	..	387
So. America, . .	450	37	21	1	..	10	1	1	304	8	..	4,355	7,450	724
Foochow,	393	26	115	12	..	3	3	1	594	286	608	2,131	2,131	2,217
Central China, .	105	8	113	4	..	13	..	..	11	77	139	755	1,045	207
North China, . .	..	..	..	2	..	20	3	6	29	133	602	602	77	239
West China, . . .	..	..	..	..	..	15	2	1	..	..	..	..	..	11
Germany, . . . .	..	..	..	..	..	..	..	..	233	..	1,204	13,460	8,719	2,163
Switzerland, . .	..	..	..	..	..	..	..	..	138	..	821	7,945	4,323	996
Sweden, . . . . .	..	..	..	..	..	..	..	..	336	..	566	21,940	7,155	3,937
Norway, . . . . .	..	..	..	..	..	..	..	..	265	..	..	6,650	2,060	611
Denmark,	144	5	..	..	..	..	..	..	59	..	487	3,350	1,420	310
North India, . .	12,789	457	1,395	80	10	37	6	2	587	843	790	6,853	6,141	3,004
South India, . .	670	18	134	2	2	..	..	..	29	..	46	1,258	1,092	141
Bengal,	837	20	215	13	2	..	..	..	58	..	207	3,835	2,291	610
Bulgaria,	79	4	45	2	2	16	4	1	66	64	16	260	107	15
Italy, . . . . .	..	..	..	..	..	..	..	..	22	..	65	1,125	2,070	161
Japan,	602	10	600	28	5	39	4	2	131	642	192	481	..	524
Mexico,	1,232	28	119	9	3	4	1	1	144	64	78	1,840	4,511	740
Korea, . . . . .	..	63	..	2	..	..	..	..	..	4	4	..	150	4
Grand total, . .	19,433	647	2,840	172	32	175	24	15	3,099	2,409	5,223	78,279	50,742	16,013
Last year, . . .	17,683	598	1,639	100	17	167	23	8	3,426	2,486	3,632	68,376	36,557	14,266

NOTE.—By foreign missionaries is meant American missionaries sent out from the United States; by assistant missionaries is meant the wives of foreign missionaries. The wives of native preachers are not here reported. In schools, pupils, all properties, and the value thereof, and collections, are included those also of the Woman's Foreign Missionary Society. "Other helpers," embraces Bible-readers, colporteurs, chapel-keepers, and wives of natives specifically employed. By adherents is meant the Christian community belonging to us in addition to the members and probationers.

MISSIONS.	No. of Sabbath-schools,	No. of Sabbath Scholars,	No. of Orphans,	No. of Churches and Chapels,	Estimated Value of Churches and Chapels,	No. of Halls and other Places of Worship,	No. of Parsonages or "Homes,"	Estimated Value of Parsonages or "Homes,"	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.,	Debt on Real Estate,	Collected for Missionary Society,	Collected for other Benev. Societies,	Collected for Self-support,	Collected for Ch. Build'g and Repairing,	Collected for other Local Purposes,	Volumes Printed during the year,	Pages Printed during the year,
Africa,	38	2,321	19	37	\$26,355	..	2	\$75	..	..	..	..	\$1,519	\$1,792	..	..	..
So. America,	37	1,740	5	5	64,000	..	2	16,500	\$14,000	\$1,020	\$626	..	9,472	5,858	\$3,213	..	..
Foochow,	104	1,821	7	70	16,066	..	28	4,984	..	..	288	332	773	742	52	..	..
Central China,	15	506	6	7	6,700	..	13	50,200	31,550	..	13	..	230	..	812	..	..
North China,	9	404	..	..	15,350	..	10	46,800	15,300	647	502	..	296	21	49	..	..
West China, . . . . .	..	..	..	..	..	..	..	..	..	..	85	..	..	..	..	..	..
Germany,	256	10,632	5	67	371,372	..	41	62,989	..	189,351	1,112	1,735	..	5,326	6,246	..	..
Switzerland,	180	12,255	25	25	190,181	..	98	24,175	..	102,386	550	164	21,878	2,439	6,409	..	..
Sweden,	205	14,388	..	87	447,638	..	6	6,842	..	68,084	4,039	2,229	9,157	17,960	17,305	401,500	10,020,800
Norway,	55	4,865	..	34	124,804	..	12	1,876	17,420	31,799	1,017	6,590	2,383	4,360	502	189,665	11,202,892
Denmark,	29	2,102	..	74	85,278	..	6	16,067	2,184	..	708	323	2,404	1,264	992	500	916,260
North India,	590	22,903	597	64	95,912	..	86	99,277	154,307	..	593	297	4,425	25,488	25,488	50,000	6,563,122
South India,	33	1,981	5	18	51,660	..	7	14,630	..	5,609	..	..	2,184	4,735	1,204	..	..
Bengal,	32	1,709	50	16	74,078	..	9	20,300	12,618	8,868	12	40	14,140	2,002	321	..	..
Bulgaria,	7	179	..	..	2,457	..	5	11,332	6,733	133	69	12	365	4	41	4,000	600,000
Italy,	16	392	..	6	45,300	..	5	13,500	..	3,600	124	..	764	..	78	5,000	812,000
Japan,	74	3,325	..	26	10,891	..	19	37,650	60,200	..	90	126	6,113	938	1,926	..	..
Mexico,	30	1,202	51	18	58,982	..	45	53,977	67,839	770	384	233	1,945	580	916	315,600	2,816,848
Korea,	2	20	..	..	..	..	4	8,000	9,600	..	..	..	..	..	..	..	..
Grand total,	1,712	83,945	740	505	\$1,682,224	652	272	\$488,274	\$391,751	\$426,792	\$10,232	\$12,172	\$95,773	\$48,028	65,554	966,285	33,021,922
Last year,	1,511	74,413	789	396	1,320,536	574	232	431,913	\$316,150	408,332	9,796	5,380	92,490	41,128	\$82,975	509,963	31,423,326

SUMMARY OF THE DOMESTIC MISSIONS.

MISSIONS.	Missionaries, .	Asst. Missionaries,	Missionaries of W. H. M. S., .	Native Work'rs of W. H. M. S.,	Native Or-dai'nd Preach-ers,	Native Unor-dai'nd Preach-ers,	Native Teach-ers,	Other Teach'rs,	Local Preach-ers,	Members, . . .	Probationers, .	Average Att'nd-ance on Sun-day Worship,	Conversions during year, .	Adults Bap-tized,	Children Bap-tized,	Number of Day Schools,	Number of Day Scholars, . . .
American Indians,	20	..	..	..	..	..	..	..	40	1,877	323	..	..	45	101	..	..
Welsh,	1	..	..	..	..	..	..	..	2	105	10	..	..	..	4	..	..
French,	6	..	..	..	..	..	..	..	1	76	26	..	..	..	2	..	..
German,	259	175	..	..	..	..	..	..	475	47,214	5,672	..	..	80	4,915	..	..
Scandinavian,	130	93	..	..	..	..	..	..	163	11,855	1,850	..	..	28	1,850	..	..
Bohemian,	3	..	..	..	..	..	..	..	1	490	13	..	..	4	13	..	..
Chinese and Japanese,	5	..	..	..	..	..	..	..	4	178	26	..	..	39	5	..	..
Arizona,	13	..	..	..	..	..	..	..	..	217	81	..	..	27	16	..	..
Black Hills,	8	..	..	..	..	..	..	..	..	443	..	..	41	54	..	..	..
Indian Territory,	4	4	..	..	..	..	..	..	..	288	77	..	..	..	..	..	..
New Mexico,	9	9	..	..	..	..	..	2	..	203	23	..	..	7	18	..	..
New Mexico Spanish,	2	..	..	..	..	9	..	..	..	668	447	557	122	2	42	12	386
Utah,	24	22	5	..	1	1	38	..	..	348	161	1,545	112	17	110	22	1,233
Nevada,	16	..	..	..	..	..	..	..	..	402	64	..	..	5	39	..	..
English-speaking Conf's,	2,389	1,955	..	..	..	..	..	2,751	..	186,423	36,136	..	..	14,983	9,057	..	..
Grand total,	2,893	2,259	5	..	10	10	38	3,442	..	250,787	44,644	2,102	275	15,249	16,172	34	1,613
Last year,	2,598	2,074	6	4	22	22	39	3,347	..	272,886	41,159	..	421	14,565	14,945	19	1,248

MISSIONS.	No. of Sabbath-schools, . . .	No. of Sabbath Scholars, . . .	No. of Ch'rches and Chapels, .	Estimated Value of Churches and Chapels, .	No. Parsonages or "Homes," .	Estimated Value Parsonages or "Homes," .	Val. Orph'n'ges Schools, Hospitals, Book-rooms, etc., .	Debt on Real Estate,	Collected for Mission'ry Society,	Collected for other Benevolent Societies,	Collected for Self-support, .	Collected for Church Building and Repairing,	Collected for other Local purposes, . .	Pages printed during Year, .
American Indians, . . .	24	1,295	22	\$52,300	11	\$10,550	. . .	. . .	\$367	\$271	\$6,375	\$5,456	\$836	. .
Welsh,	2	85	1	15,000	. . .	. . .	. . .	. . .	21	23	679	8,000	130	. .
French,	2	125	2	3,800	. . .	. . .	. . .	. . .	49	4	253	. . .	75	. .
German,	864	49,348	746	2,522,075	397	560,925	. . .	\$145,346	34,347	33,744	284,267	138,181	33,287	. .
Scandinavian,	185	8,949	181	483,586	81	111,530	. . .	. . .	8,566	3,368	61,465	43,693	19,120	. .
Bohemian,	14	1,368	3	13,000	. . .	. . .	. . .	. . .	7	. . .	1,026	1,300	58	. .
Chinese and Japanese, . .	6	237	2	20,000	. . .	. . .	. . .	. . .	389	76	149	628	652	. .
Arizona,	12	659	8	38,100	6	13,750	. . .	2,280	429	81	4,111	7,587	. . .	. .
Black Hills,	24	1,068	9	26,200	7	6,075	. . .	3,584	. . .	426	4,952	7,011	. . .	. .
Indian Territory, . . . .	. . .	. . .	5	. . .	. . .	. . .	. . .	. . .	32	. . .	. . .	. . .	. . .	. .
New Mexico,	10	628	5	24,500	3	4,300	. . .	2,900	235	150	3,175	188	1,002	. .
New Mexico Spanish, . .	18	358	12	20,300	13	11,900	\$4,000	42	200	34	973	721	32	30,000
Utah,	25	1,572	27	105,500	9	15,600	. . .	2,650	542	478	2,922	19,670	1,615	. .
Nevada,	16	668	13	29,300	8	4,800	. . .	. . .	195	178	8,616	760	449	. .
English-speaking Conf's	3,865	183,944	3,002	3,310,249	788	447,732	. . .	301,007	26,830	17,663	648,820	316,338	56,155	. .
Grand total,	5,067	250,304	4,038	\$6,663,910	1,323	\$1,187,162	\$4,000	\$457,809	\$72,208	\$56,495	\$1,007,783	\$549,533	\$133,421	30,000
Last year, . . . . .	. . .	. . .	. . .	5,177,383	1,284	1,147,959	. . .	536,234	64,054	63,145	940,613	391,175	111,656	. .

In 1888 its missionary contributions fell a little short of \$1,000,000, and in 1889 it passed the million-dollar line by \$130,000.

"THE Methodists were the pioneers of religion. The breath of liberty has wafted their message to the masses of the people; encouraged them to collect white and black, in church or greenwood, for council in divine love and the full assurance of faith, and carried their consolations and songs and prayers to the farthest cabins of the wilderness."

CHAPTER IX.

METHODISM AS A CONSERVATOR OF THE MORAL FORCES OF THE REPUBLIC.

AS a consequence of its American origin and spirit, Methodism has ever enjoyed a free access to the hearts and homes of the people. Hundreds of thousands of sermons have been delivered in the private dwellings of citizens; and had they not freely extended the hospitalities of their tables and beds to the preachers, the early itinerancy would have been an impossibility. When the era of church and parsonage building commenced, application was made to the people for assistance, and as a result of the responses made, millions of dollars of their money now go to swell the aggregate of the property of Methodism. Whilst, therefore, the members of other Churches have very properly looked to their pastors for instruction and consolation in bereavement, such generally, as, unfortunately, were not favored with a Church home, have sought the services of the Methodist ministry on such occasions. As Methodism is from the people and by the people, it exists for the people.

The rise and progress of Methodism has, therefore, given it a position most favorable for conserving the morals of the Nation. This fact can

be made the most apparent by contrasting its genius and operations with the spirit and influence of the Roman hierarchy. Popery in this country is a foreign power, as much so as the French Army or British Navy. It was brought here by emigrants from Spain, France, Italy, Germany, Ireland, and other nations. Refusing to cut loose from foreign countries and from a past and obsolete age, its priests are incapable of grasping the present, or feeling the inspiration of a true American idea. The morals of the countries from which these foreigners came are not the morals of the United States. The little they see of Christ they see in the pope, and the only gospel they know is Romanism. As a consequence, the prevalence of that body in a community has no salutary effect upon either its intelligence or morals. In illustration of this fact we need only to point to Mexico, Central and South America, Spain, Ireland, Italy, the great Catholic cities of Europe, and especially Rome, under the eye of the Vatican. Sunday bull-fights in Spain enjoy the patronage of cardinals and kings alike. Romanism, as transferred to this country, is exactly what it was in the Old World. More devout cut-throats never lived than Cortez, Pizarro, and DeSoto, the hierarchy's first agents in this country. Among the first settlements effected in the present territory of the United States by popery were St. Augustine, New Orleans, Natchez, St. Louis, Detroit, and Mackinaw, and

what were the morals of those places whilst under the sway of Romanism? Let the Rev. Elisha Bowman, who visited New Orleans in 1805, speak for that place: "As for the settlements of this country, there are none that are composed of Americans. From Baton Rouge, the Spanish Fort, which stands on the east bank of the Mississippi, down two hundred miles, it is settled on each side by French and Spaniards. When I reached the city I was much disappointed in finding but few American people there, and a majority of that few may be truly called beasts of men. The Lord's-day is the day of general rout in the city. Public balls are held, traffic of every kind is carried on, public sales, wagons running, and drums beating; and thus is spent the Sabbath. I reached the Opelousas country, and the next day went to the Catholic Church. I was surprised to see race-paths at the church-door. Here I found a few Americans, who were swearing with almost every breath; and when I reproved them, they told me that the priest swore as hard as they did. They said he would play cards and dance with them every Sunday evening after mass; and strange to say, he kept race-horses, and *practiced every other abomination.*"

French Romanists visited Detroit in 1610, and built a fort in 1701. The place was kept exclusively under Romish influence till 1801—one hundred years—when it was visited by Protestants. In its moral condition at that time may be

seen the state our whole country would have been in, had not a Heavenly Providence interfered in our behalf.

"In 1801, when Rev. Mr. Badger, a Congregational missionary, reached Detroit, he reported that there was not one Christian to be found in all that region, except a black man, who appeared to be pious. In 1804 it was spoken of as a most abandoned place. At this time Dr. Nathan Bangs visited it as a Methodist missionary, and a Congregational minister told him that he had preached in Detroit until none but a few children would come to hear him. 'If you can succeed,' he added—'which I very much doubt—I shall rejoice.' He did not succeed, but shook off the dust of his feet against them, and took his departure." (Dorchester.)

Probably this was the only defeat Bangs ever suffered. But the city was doomed, for in less than forty days after Bangs left, it was carried away heavenward in flame and smoke; and the wiping out was so complete that but one house was left standing. The new city was built largely under Protestant influences, and hence it has ever been an honor to the Nation.

The Sabbath was scarcely known in all the great Northwest. Mackinaw was thoroughly delivered over to the devil. Gillett says: "The general aspect of manners among the troops gave an idea of infernal spirits, rather than of human beings." "Of the five hundred inhabitants of Kas-

kaskia, Illinois, one-half were French Roman Catholics. Among the other half were six professors of religion—two Presbyterians, two Methodists, one Congregationalist, and one Seceder. The Sabbath was scarcely recognized."

St. Louis, in 1820, was a thorough-going papal town, and in morals it was clear down on a level with Detroit and Mackinaw. Romish mummeries, blatant infidelity, the most infernal profanity, drunkenness, lewdness, fighting, dueling, Sabbath-breaking, gambling, etc., were the chief elements of society in that place. It was perhaps the brave, persistent, and successful efforts of Jesse Walker to effect a reformation that saved the place from the doom that came upon Detroit.

Whoever makes the Jesuit missions in this country a study, will become painfully impressed with the fact that the influence of the priest and the savage upon each other was often mutual, and that the priest veered quite as much in the direction of savagery as the savage did in the direction of Christianity. The priest was often deep in the plot his people formed to make a foray against a neighboring tribe, to scalp, kill, and plunder; and no one manifested more joy at its successful results than he. If the Indians could be made loyal papists, it mattered not what else they were; and Romanism is no better to-day than it was three centuries ago. Rev. W. H. Law, in the *Pittsburg Christian Advocate*, gives

the following as the results of his experience among the Romish missions in British Columbia:

“These people have no religion; they are simply baptized heathen. It is true that they have a Canadian Jesuit priest with them from time to time, and have been under priestly instruction for over one hundred and fifty years, yet I firmly believe that it would have been better for them if they had never seen the face of such teachers. They are drunk, both males and females, nearly one-third of their time. Many of them are raising families without any regard for the married relationship. I have heard of wife-beating, but here it is frequently the reverse, for squaws often beat their so-called husbands; for they can't always get as much whisky as the men, and are, therefore, more active. I do not know of one Indian on the reservation but that is full of profanity. As a class, they are lazy and dirty; and yet the priest considers them Christians, and calls them his children. Some of them may be; but I am afraid they are not the ‘children of light.’ I have never yet found a converted person among them. How unlike these are truly converted Indians! On the shore of Lake Superior and on the great Manitoulin Island, I have met quite a number who are new creatures in Christ Jesus, members of different evangelical Churches. And what a contrast!”

Can we avoid the conclusion that it is, in part,

the mission of Methodism in America to save the people from the ignorance, corruption, and degradation which seem to be inseparably connected with the sway of the papal hierarchy? Whether a part of the original plan or not, it has done this work, and that, too, on a scale so immense that the papacy itself has felt the reformatory agency of Methodism, not only in different nations, but in the Vatican itself.

The fact is, the morals of a people are a secondary affair with Romanism. In taking from men liberty of conscience it takes from them moral responsibility. Allegiance to the State is, on the whole, a cumbrous embarrassment, as it divides the mind; and loyalty to God is of no consequence unless it includes the pope as his vicegerent on earth. Even Columbus, when he set out on his voyage of discovery, was actuated by a fanatical, superstitious zeal for the extension of the popish realm. France was largely influenced by the same motive in the expenditure of millions of dollars in planting colonies in North America. The cry of Romanists for the restoration of the temporal power of the pope really means the subjugation of all civil governments to the behests of the Jesuits. The radical and wide difference between Romanism and Methodism is this: the one aspires for self-aggrandizement by means of wealth and political power, and regards as of secondary importance the intelligence and morals of the people; the other refuses to

touch directly the helm of State, but gives to the Government that protects it the purest loyalty, and bends all its energies to the promotion of the spiritual and moral elevation of the people. In their undertakings both bodies achieve a measure of success.

The substance of Methodist preaching in this country for a century was, "Repent;" "Bring forth fruit meet for repentance;" "Break off your sins by righteousness, and your iniquities by turning to God;" and "Without holiness no man can see the Lord." Against infidelity it has dealt some of the heaviest blows that evil has ever received. Drunkenness, profanity, and Sabbath-breaking it has ever held up before the people as damnable sins. We have but an imperfect idea of the prevalence of crime at the close of the Revolutionary War, which for a long time continued on the border; but the bold Methodist preacher, at the risk of life, exposed the iniquity of the times, and, in language as terrible as eternity could furnish, denounced the transgressors. This was, indeed, the work required by the times. Texas has acquired an unenviable fame as the refuge of all sorts of criminals, but its monopoly in this respect is unjust. The following, taken from Peter Cartwright's "Autobiography," might be duplicated in many places:

"Logan County, Ky., when my father entered it, was called 'Rogues' Harbor.' Here refugees, from almost all parts of the Union, fled to escape

justice or punishment; for, although there was law, yet it could not be executed, and it was a desperate state of society. Murderers, horse-thieves, highway robbers, and counterfeiters fled here till they combined and actually formed the majority. The honest and civil part of the citizens would prosecute these wretched banditti, but they would swear each other clear; and they really put all law at defiance, and carried on such desperate violence and outrage that the honest part of the citizens seemed to be driven to the necessity of uniting and combining together, and taking the law into their own hands under the name of Regulators. This was a desperate state of things. Shortly after the Regulators had formed themselves into a society, and established their code of laws, on a court-day, in Russellville, the two bands met in town. Soon a quarrel commenced, and a general battle ensued between the rogues and the Regulators. They fought with guns, pistols, dirks, knives, and clubs; and some were actually killed and many wounded. The rogues proved victors, kept the ground, and drove the Regulators out of town. The Regulators rallied again, hunted, killed, and lynched many of the rogues, till several of them fled and left for parts unknown. Many lives were lost on both sides, to the great scandal of a civilized people. This is but a partial view of frontier life."

What would Romanism, with its genuflections and mummeries, candles and robes, have done to

reform a community of such criminals? The priests would probably have offered them absolution, on condition that they would accept baptism and give in their adhesion to the papacy; and, without doubt, fools could have been found who would have accepted the offer, and then, with supposed divine warrant, continued in their career of crime.

What did the Methodist ministry actually do? This lion of profligacy and vice was bearded in his den. This class of criminals, which no law could reach, it made an object of special regard. With the fire of an Elijah, it went among them crying, "Flee from the wrath to come!" "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" John Page, Benjamin Northcot, Jacob Linton, and a squadron of others, like John in the wilderness, made the backwoods all along the border, from Central New York to Georgia, echo with these notes of warning to the criminals who had forgotten God and their eternity. As a gracious result, thousands of them were reformed, and they became good citizens. Even the ministry was recruited with noble preachers from this class of men. Camp-meetings were blessed to the conversion of a multitude of these outlaws. The fact is, Methodism was the only force in the Nation that could have successfully grappled with this problem. Its ministers went forth to conquer, and seldom were they defeated. Whenever Peter Cartwright, or Jesse

Walker, or J. B. Finley was on the border, there was a Napoleon and a victory. Raised on the soil, educated among this rude people, and endowed with an astonishing amount of good, hard, common sense, they knew the strength and weakness of these border roughs, and could sympathize with them and control them. A priest, in a lawn robe, and gloved in kid, they would have laughed at as a useless curiosity.

Were I conscious that, in making a record of these facts in regard to Methodism and Romanism, I was in the least influenced by vanity on the one hand, or uncharitableness on the other, I would on the instant blot out every word; but if what is stated has a place in providence, and forms a part of American history, it should stand forth in the light of day for our guidance and for the instruction of posterity. The facts we have brought forward are, however, only as the dust of the balances. What order of clergy, more than all others, are called upon to visit prisoners in their cells and officiate on the gallows? Romanists! What is the religion of the people who, in our great cities, sustain and carry on the liquor-traffic? Romanism! What nations claiming to be civilized are the lowest down in education, culture, and morality? Papal nations; and Italy, the home of the pope, is at the bottom!

Girded around on all sides, and penetrated in the center, as our country was, by Romanism in 1770, is it not a wonder that it did not take pos-

session? Are we not indebted to a special providence that it did not? And what form did that providence take but the rise on the soil and the marvelous spread of Methodism?

The Baptist, Presbyterian, and Congregational Churches, wherever they go, carry with them a sound and thorough-going moral influence; but they received the stamp of their character across the sea, and were not adapted to the vast pioneering work demanded in this country by the marvelous march of empire westward. Methodism could put into the field a hundred such men as Gatch, Garrettson, Ware, Kibby, Lee, McKendree, Cook, Broadhead, Poythress, Brice, McClintock, Parker, Cartwright, Walker, Young, Finley, Quinn, Gruber, Slade, Bigelow, Bostwick, and Beauchamp, where either of these denominations could one who was their equal in pioneer-work. The plain fact is, Methodism was raised up on the soil, to grapple with a condition of things that was new to the whole world.

Methodism encountered its greatest difficulty when, in its infancy, it was called upon to meet the monstrous problem of slavery. Ignoring the political and commercial aspects of the question, it fixed its attention solely upon its moral element, and indorsed the sentiment tersely expressed by Wesley, that "slavery is the sum of all villainies." It put slavery near the head of the long catalogue of crimes that is found in society and nations. *Prima facie* a homicide is regarded as

a murder, and yet there are cases in which, on investigation, the accused may be able to prove that the killing was justifiable. So there may have been circumstances in which the relation of master and slave was mercy and kindness to the slave, and hence justifiable; but till such facts were proven to exist, the slaveholder was regarded as a criminal, and emancipation demanded of him. So preached and taught Coke and Asbury, publicly and privately. All the early Methodist preachers followed their example.

In the first "Discipline" published, the first year after the organization of the Church, 1785, we find the following:

"Q. What methods can we take to extirpate slavery?

"A. We are deeply conscious of the impropriety of making new terms of communion for a religious society already established, excepting on the most pressing occasion; and such we esteem the practice of holding our fellow-creatures in slavery. We view it as contrary to the golden law of God, on which hang all the law and the prophets, and the inalienable rights of mankind, as well as every principle of the Revolution, to hold in the deepest debasement, in a more abject slavery than is to be found in any part of the world except America, so many souls that are all capable of the image of God.

"We therefore think it our most bounden duty to take immediately some effectual method to ex-

tirpate this abomination from among us, and for that purpose we add the following to the Rules of our Society."

Then follow the demands that all members owning slaves shall be required to manumit any slaves they may own within a specified period of time; that the preacher shall keep a faithful record of all cases of manumission; that any member who feels himself agrieved at these new terms of membership, may quietly withdraw from membership in the Church without censure; and that no new members be admitted to the Church who sustains to slaves the relation of master. Buying or selling slaves was prohibited, "except for the purpose of their emancipation."

But Methodism in its babyhood was alone, or nearly so, grappling with a monster. Bishop Coke and others, however, commenced a crusade against slavery. A Southern lady offered a crowd of the baser sort fifty pounds if they would give the bishop fifty lashes. He was mobbed, and by the Virginia authorities arrested for sedition. In Charleston, South Carolina, Asbury was treated most unhandsomely by roughs. Many cases of emancipation occurred, and the preachers of the Southern Conference petitioned the General Assembly of North Carolina, praying that an act might be passed permitting such as desired to do so, to emancipate their slaves.

At this time Washington was living quietly at Mt. Vernon as a private citizen; but really he wa :

the foremost patriot of all the world. Bishops Coke and Asbury visited him for the purpose of enlisting his services in behalf of emancipation. Bishop Coke made the following note of the interview:

"He received us very politely and was open to access. He is quite the plain country gentleman. After dinner we desired a private interview, and opened to him the grand business on which we came, presenting to him our petition for the emancipation of the Negroes, and entreating his signature if the eminence of his station did not render it inexpedient for him to sign a petition. He informed us that he was of our sentiments, and had signified his thoughts on the subject to most of the great men of the State; that he did not see it proper to sign the petition; but if the Assembly took it into consideration, he would signify his sentiments to the Assembly by letter. He asked us to spend the evening and lodge at his house, but our engagements the following day at Annapolis would not admit of it."

Had these heroic men kept up the fight against slavery they might possibly have succeeded, and avoided the rupture which took place in the Church in 1844, and the awful war of 1861-65. Had Washington given to them his hearty co-operation and the influence of his great name, they would have been greatly encouraged to carry on the battle. But their only allies were the quiet Quakers. They were embarrassed by the

strange and unaccountable fact that Whitefield had dealt in slaves for commercial purposes; not to enrich himself—for there was not a particle of avarice in his nature—but to endow one of his institutions of charity. How paradoxical it seems that a man of Whitefield's ability and moral penetration could consign men, women, and children to the perpetual degradations and miseries of American slavery—"the vilest the sun ever shone upon"—for charitable and benevolent purposes! The fact is, Wesley, Coke, Asbury, and Methodists generally, on the moral questions of that day, were far in the advance of their times. Asbury and Coke were really combating the spirit of the age in which they lived; but the heavy blows they struck took effect, and were never forgotten. Would the States everywhere have permitted emancipation, it is likely that by the close of the first decade of the Church's history there would not have been a slaveholder within its pale. But would there have been one slave the less in the Nation? As the case stood, all that testimony and argument could do was done to do away with the evil. Had the matter been pressed further, it is likely that the practical effects would have been the exclusion of Methodism from the slave population of the South. The question has a great many sides, and the facts have demonstrated that its complexities defied the mastery of man. Even if Coke and Asbury had stood by their first convictions, and never permitted a slaveholder to

enter the Methodist Episcopal Church, in the end God only could have emancipated the slaves; and this stain could have been removed only as it was—washed out in rivers of blood.

But the fact which we wish to make emphatic is, that Methodism was the aggressive champion of the moral aspects of this as of all other moral questions, and that the young Nation was made to feel its power. This may be seen in a little episode which took place in the Convention which framed the Constitution of our country. After the article touching the slave-trade and slavery had been adopted, Mr. Marshall—afterwards Chief Justice of the United States—called attention to the fact that the Methodists and Quakers could not conscientiously, as the document then stood, vote for its adoption; and through his influence, in deference to the moral convictions of these bodies, the words “slave” and “slavery” were excluded from the Constitution. If any one can name a moral question, great or small, which has ever agitated the Nation or a community, and Methodism has not thrown its influence on the side of truth, right, and humanity, we should like to have it done. Neither our observation nor reading has ever made us acquainted with such a case. Or, if in the wide world a Methodist community can be found, made up of infidels, drunkards, gamblers, profligates—such as characterized Detroit, Mackinaw, St. Louis, Natchez, New Orleans, and other places, when Romanism held

sway—then we will confess that in such locality the salt had lost its savor and become a curse to society. The key-note of its preaching being repentance, a complete and absolute reformation of life, attended by a spiritual regeneration of the heart, to be followed by holy living, no agency could have been devised which was better adapted to promote the morals of the Nation than Methodism. And at the close of the war, and for many years afterwards, was not this the great and crying need of the Nation? And are not its necessities as great and as urgent in many respects at the present time as ever? We shall see further on.

"**WE** thus, by comparison, see what was the secret of the Wesleyan movement. Rejecting the cumbrous rigidity of High-Churchmanship on the one hand, and the ultra extreme of doctrine of justification by faith on the other, Wesley retained an energetic Church polity and a true doctrine of salvation through Christ. To these he added the intensifying doctrines of the conscious witness of the Spirit and entire sanctification, and insisted on their actual realization in experimental life. His entire system of polity and doctrine and life thereby strangely presaged and harmonized with modern freedom and activity. It was an anticipation of our age. It was the morning-break in the religious world of the modern life."

—WHEDON.

CHAPTER X.

THE THEOLOGY OF PROTESTANT CHRISTENDOM THE GIFT OF METHODISM.

THE invention of printing, the manufacture of gunpowder, and the discovery of America did much, at the beginning of the fifteenth century, to set a stagnant world in motion. The quickened intellect of man was roused to action as from a long sleep, and the Mohammedan Arabs must be regarded as leaders in all lines of scientific thought. Chemistry, medicine, and mathematics became specialties with that people. The papal method of solving all questions, whether scientific, political, nautical, geographical, astronomical, or physical, by Scripture, never fettered or warped their mind; hence they were free to read wisely, and properly interpret, the ever-open volume of nature.

The human mind was never more free, active, and energetic than it was in this country at the founding of the great Republic; and hence the State papers that were then given to the world have never in ability been surpassed. Everywhere, and in every thing, common sense was making its appeal to first principles. Descartes's dictum to accept as true nothing till supported by absolute proof, like leaven had worked itself thor-

oughly into the minds of men, and nothing, by its claims to sanctity, was exempt from criticism. The current theology of the times must be brought into this white-hot focus of a critical examination, and, to say the least, this was more than its friends desired.

The Westminster and Saybrook forms of theology, as taught in nearly all the pulpits of North America in 1766, is embraced in the third, tenth, eleventh, and seventeenth chapters of the Presbyterian "Confession of Faith." These articles read as follows:

"OF GOD'S DECREES.

"I. God, from all eternity, did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

"II. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.

"III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"IV. These angels and men thus predestinated

and foreordained are particularly and unchangeably designed; and their number is so certain and definite, that it can not be either increased or diminished.

“V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature 'as conditions or causes moving him thereto, and all to the praise of his glorious grace.

“VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore, they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation; *neither are any other* redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only.

“VII. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and ordain them to

dishonor and wrath for their sins, to the praise of his glorious justice."

Of effectual calling, says Chapter X, Article 1:

"I. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone and giving unto them a heart of flesh; renewing their wills, and, by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

"II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

"III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

"IV. Others not elected, although they may

be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and, therefore, can not be saved; much less can men not professing the Christian religion be saved in any way whatsoever, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested."

These articles of faith were so clearly written and logically arranged that they could never need any explanation. Each one speaks right out for itself, and means exactly what it says. The logical mind as well as the rudest common sense clearly sees that they make God the real author of all human actions, and strip the human race—yes, and the whole universe—of its moral character. Nero's life, as fully as St. Paul's, was the outcome of a divine agency; for whatever they did, neither was deserving of praise nor blame. The one, as fully as the other, acted out, in his own will, the divine will. Here we meet the doctrine of a dire necessity, as taught by the ancient Greek Stoics.

On the perseverance of the saints (Chap. XVII, Secs. I and II), we read:

"I. They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly

persevere therein to the end, and be eternally saved.

“II. This perseverance of the saints depends, not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit and of the seed of God within them; and the nature of the covenant of grace,—from all which ariseth also the certainty and infallibility thereof.”

Lest, possibly, we may be mistaken in our interpretation of this creed, let us hear on this subject the brilliant Dr. Chalmers, one of the greatest Presbyterian theologians that has lived since Calvin died. He says:

“But we are ready enough to concede to the Divine Being the administration of the material world, and put into his hands all the forces of its mighty elements. But let us carry the commanding influence of Deity into the higher world of moral and intelligent beings. Let us not erect the will of the creature into an independent principle. Let us not conceive that the agency of man can bring about one single iota of deviation from the plans and purposes of God; or that he can be thwarted and compelled to vary in a single case by the movement of any of those subordinate beings whom he himself has created. There may be a diversity of operations, but it is God who worketh all in all. Look at the resolute and in-

dependent man, and you there see the purposes of the human mind, entered upon with decision and followed up by vigorous and successful execution. But these only make one diversity of God's operations. The will of man, active and spontaneous and fluctuating as it appears to be, is an instrument in his hand, and he turns it at his pleasure and he brings other instruments to act upon it and he plies it with all its excitements, and he measures the force and proportion of each of them; and every step of every individual receives as determinate a character from the hand of God as every mile of a planet's orbit, or every gust of wind, or every wave of the sea, or every particle of flying dust, or every rivulet of flowing water. The power of God knows no exception. It is absolute and unlimited; and while it embraces the vast, it carries its resistless influence to all the minute and unnoticed diversities of existence. It reigns and operates through all the secrecies of the inner man. It gives birth to every purpose. It gives impulse to every desire. It gives shape and color to every conception. It wields an entire ascendancy over every attribute of the mind; and the will and the fancy and the understanding, with all the countless variety of their hidden and fugitive operations, are submitted to it. It gives movement and direction through every one point in the line of our pilgrimage. At no one moment of time does it abandon us. It follows us to the hour of death, and it carries us to our place and

our everlasting destiny in the region beyond it. It is true that no one gets to heaven but he who by holiness is meet for it. But the same Power who carries us there, works in us the meetness. . . . God could, if it pleased him, read out at this moment the names in this congregation who are ordained to eternal life and are written in his book."

We have now before us the most conspicuous feature of the creed of the Churches as held at the time of the founding of the Republic, and the fragment of a sermon we have given from Chalmers is a sample of the preaching which characterized those times. These forms of thought carry us away back into times long since passed away. They form a compound of heathen philosophy and speculative theology. Not an element of distinctive Christianity can be found in them. Was it possible for any body of Christians to evangelize America, burdened with such a creed as this? It was impossible; and when Methodism arose, its death-knell was sounded; and to-day it has no more authority with the people than the Oracles of Delphi.

As Calvinism is all-inclusive, all-exclusive, and absolute in its terms, Methodists have ever seen that it was not susceptible of modification. To modify the figure of a circle or of a square is to destroy it as such. So with Calvinism as a system of theology. It is made up largely of what purports to be a statement of facts—of facts as

absolute as the axioms of mathematics. Any change is denial or destruction. God has, or he has not, foreordained whatsoever comes to pass; there is, or there is not, a certain number elected to be saved, say one in ten; some men were, or they were not, predestinated from all eternity to be reprobates; there are "elect infants," or there are not; the converted soul must persevere, or it may "fall away" and "draw back to perdition;" and Christ died, or he did not die, for all men, etc. Now it is easy to see that all these affirmations of Calvinism are absolutely true, or they are absolutely false. The idea of modification is not only inconceivable, but absurd. Hence, from the days of Wesley to the present time, the blows dealt upon Calvinism were intended to extirpate or annihilate the heresy. Of their success, Professor Marvin R. Vincent, of the Union Theological Seminary, says: "Arminian theology has contributed to bring the minds of Presbyterians up to that tremendous protest which is fast driving the screws into the coffin-lid of that hideous and unscriptural doctrine of arbitrary predestination to eternal wrath."

To the fatalism, to the divine authorship of human conduct, and the virtual, because logical, denial of a moral world, Methodism opposed the free and responsible agency of man, the turpitude of crime, because it need not have been committed, and the just awards of a judgment-day. It held with the Calvinist that man was every

moment under government, because he was always in the presence of right and wrong, and that necessity was laid upon him to determine to do the one or the other; and against the Calvinist it held that man was invested with the power at the same moment to decide or determine to act either for the right or for the wrong. And then, again, it held with the Calvinist that, after man had acted, necessity was laid upon him to abide by the consequences of his own act, whether good or bad. But man, in determining what his act shall be, decides for himself what its consequences will be. In man's self-centered power of will, we find the basis of responsibility, the possibility of personal virtue, and the ground of a moral universe.

The appeal which this doctrine made to the common sense and general consciousness of mankind was all that was needed to give it currency with the people, and when the Calvinistic metaphysicians, with a challenge on their lips, entered the arena of debate, they were not long waiting before an antagonist appeared; and after fighting the ground over and over thousands of times, the conflict is ended, and the Methodists hold quiet possession of the field. The doctrine of personal guiltiness and personal responsibility for conduct was at the base of the Herculean efforts the pioneer preachers made to check the vices of the people and reform their practices. The refuge many of the guilty had found in the dogma that "God had foreordained whatsoever comes to pass,"

was bombarded again and again with the heaviest guns that could be brought to bear upon it. The Methodist doctrine was exactly what the people wanted, and they accepted it.

The doctrine that God had foreordained a part of the human family to be damned—that Christ did not include them in his redemptive sufferings—has, a thousand times, been made to cut a sorry figure in the presence of such Scriptures as these: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life;" "He became a propitiation for our sins, and not for ours only, but for the sins of the whole world;" "He died for all;" "Tasted death for every man," etc., etc. Nothing more horrid and revolting was ever presented to the mind of man than the decrees of Calvinism. Wretchedness and despair have been inflicted upon thousands by them; and is it any wonder that the opposite doctrine of free grace for all was hailed by the Nation as a new evangel? And this offer of free salvation, because of its contrast with opposite and current doctrine, became the most striking and inspiring element of Methodism. As the people had never heard such preaching before, this word to them was a new gospel, and it was exactly what they thought a gospel from God ought to be—for every one, if for any. It is not strange, therefore, that it took with the people, and that all classes gladly listened to the glad tidings of great joy.

The prevalent idea, preached everywhere and in every pulpit, that there were non-elect infants; that many infants were lost; that there were "infants in hell not a span long," had filled many a heart with unutterable pangs. To every human mind, in its normal state, this was a horrid doctrine; and the wonder is, that it did not drive into infidelity every soul which believed that the Bible taught it. Along all this dreary coast Methodism has shone as a celestial and comforting light. Especially have mothers—thousands of them—been relieved from an insupportable burden of sorrow which the old doctrine had laid upon them. The doctrine that every child that was ever born into the world first saw the light within God's covenant of mercy, and hence, if it died, was sure of heaven, gave to the gospel a feature of loveliness the people had never seen till it was presented by the Methodist ministry. It was the breaking forth of a new light upon the world, and the men who declared it were hailed as messengers sent from heaven. If these preachers had their toils and sufferings, they also were favored with an opportunity to do good such as but few generations have ever enjoyed.

The old doctrine was that Adam's sin was imputed to his race, and that Christ's righteousness was imputed to the elect, and that they *must* be saved, whereas the non-elect *must* be damned. In both cases the law of necessity logically prevailed and virtue was excluded.

Methodism denied all these propositions *in toto*, and held that, though the race has suffered a loss of spirituality because of Adam's spiritual death, yet Adam's guilt rested only on himself, and that it is man's faith in Christ that is imputed to him for righteousness. The one doctrine was a shock to common sense, for it is without a reason; the other commanded a ready assent, as it appealed to consciousness in support of its truth.

The hypothesis of two gospel calls to embrace Christ—the "common" and the "effectual" call; the one insincere, empty, and a mockery; the other an imperative and an irresistible demand, made only for the elect to obey—was, formally and logically, an essential part of the scheme; but there was nothing in it to move or attract the human heart, but much, on the other hand, to repel it. How many thousands have responded to such a gospel in these terms: "If I am one of the elect, I shall, in God's own time, receive the 'effectual call,' and then, of course, I shall respond; but till then I need give myself no concern for my eternity, for I can do nothing!"

The *old* gospel as now presented was, The kingdom of heaven is at hand. Repent—now, this moment, every one of you, and believe the gospel. Such preaching the people of America never heard till Whitefield, Edwards, and the Methodists went among them and delivered it. Such preaching, attended by the demonstration of the Spirit and with power, moved the masses

heavenward as they had never been moved before. This, in the form of Methodism, was as "new wine in a new bottle" for America.

Dr. Lewis H. Stearns, in a letter to the *Independent* on Wesley's death, says: "This brings us to consider the influence of Wesleyanism upon the doctrinal system of Calvinism. Few would deny that this system has undergone very important changes during the last hundred and fifty years. To realize their extent, we must turn, not to the text-books of systematic theology, but to the preaching of our ministers. Even the most conservative modern Calvinists preach very differently from their predecessors of the earlier part of the present century."

But the prevalent religion of this country was a matter of education, of culture, of form, of service and ceremony; and when from the lips of Methodists the people heard of a salvation that was personal, direct, instantaneous, quickening the soul of man into spiritual life, attended by adoption into the family of God and the comforts of the Holy Paraclete, they all listened in amazement and many with joy. Some mocked, and took the ground that it could not positively be known who the elect were till the judgment of the Great Day; for this was one of the secret things that belonged to God. But the preaching of this doctrine was backed up by the testimony of thousands, who were ready always and everywhere to testify that they knew from experience

that God has power on earth to forgive sin; and it was further found that a multitude of Scriptures could be brought to its support; that it is agreeable to reason and to the whole tenor of the Word of God. A knowledge of the privilege of the sons of God the new Nation needed more than any other one thing found in the whole realm of grace.

Methodism found that the Churches had lost sight of the precious doctrine of the witness of the Spirit.

"Where God performs directly the work of justification and of regeneration, is it not to be expected that he will as directly give notice of so wonderful a mercy? And this thought suggests the reasonableness of the doctrine of the witness of the Spirit, directly testifying to us that we are born of God.

"The *witness of our own spirit* is that self-judgment which we are rationally able to pronounce, in the light of consciousness and Scripture, that we are the children of God. This is a logical inference, drawn from the fruits we find, by self-examination, in our minds and external conduct. But besides this is there not felt, in every deep religious experience, a simple, firm assurance, like an intuition, by which we are made to feel calmly certain that all is blessedly right between God and our own soul? Does not this assurance seem to come into the heart as from some outer source? Does it not come as in answer to

prayer and in direction, as from Him to whom we pray? Scripture, surely, makes the assuring and witnessing act of the Spirit to be as immediate and direct as the justifying or regenerating act. Hereby, then, we have the witnessing of God's Spirit concurrent with the witness of our own spirit, testifying to the work of our justification and adoption." (Whedon.)

But, further, it is the office of the Spirit to take of the things of God and show them unto the sons of God. The presence of the Spirit is necessary, that the Christian may see his spiritual condition in the light of the Word. He is made conscious that he loves his neighbor and his enemy and his God; that he dwells in love; that he is in the light, and has peace with God; and this consciousness of his inward state is the result of the witnessing Spirit in his heart: "The Spirit itself beareth witness with our spirit that we are the sons of God." In the writings of St. Paul this doctrine stands out in a clear light, and from the beginning it has ever been one of the characteristic doctrines of Methodism all the world around.

The Calvinist was logically consistent in holding to the maxim: "Once in grace, always in grace;" and the logic of the Methodist doctrine required that the opposite ground be held. Of course no reprobate could be made a subject of grace; and according to the theory, the elect must be made subjects of grace. The human will had nothing to do in the case at any stage. Method-

ism not only recognized the free agency of man, but continued it after conversion, and followed it even into eternity. Both the facts of experience and the word of Scripture corroborated the theory of man's responsibility. Hence the preachers urged the Church "to endure unto the end," not to "draw back" or "fall away," but "be faithful unto death," and assured them that the crown of life was offered only to such.

It is not easy for us, at this date, fully to appreciate the effects which were produced upon the mind of all classes by the preaching of these doctrines by the early pioneer preachers. They were as new and strange to the people as if they had not been recorded in the Bible. These doctrines could have been found in the writings of Catholics and of all Protestant bodies; but such was the prevalence of the spirit of worldliness and infidelity, in both England and this country, that they had been lost sight of by both preachers and people. Paul, on Mars' Hill, was not a greater wonder to the people of Athens than Valentine Cook was at Redstone, proclaiming to an immense crowd of Scotch Presbyterians the doctrine of the full and free redemption of every human soul, to be then received, attended by a knowledge of adoption into the family of God through the witness of the Holy Spirit. There, as he opened up these doctrines, the people rose to their feet, pressed towards the speaker, and gaped and gazed as if they regarded him as a prophet sent from

God, with a special revelation from heaven for them. Often similar results attended the preaching of Asbury wherever he was, and Lee in New England. The opposition they encountered and the persecution they suffered originated not with men of the baser sort, but mostly from the preachers and leading members of the dominant Church. They felt that the citadel of their faith was in danger.

In preaching its own doctrine, assailing none except in self-defense, Methodism has been a success. It can point to its five millions of communicants; families and adherents included, this number must be raised to thirty millions. But even then, the measure of its success is not half told. Where is there a Protestant Church to-day that preaches any other than Methodist doctrine? We know of none. We doubt if there is a Church in America which could live, and hold together six months, if the staple of its preaching were the peculiarities of Calvinism. There was a time when a fusilade from the pulpit and the press was kept up all along the line against Methodist doctrine; but how has it been for the last quarter of a century? Every gun is silenced, Calvinism has become obsolete, and Methodist theology has become the property of all Protestant Churches. A greater moral, religious, and intellectual triumph was never achieved in the world's history. It is as if the new wine had come into contact with the old, refused to mix, and expelled it.

At this writing a remarkable fact is occurring before our eyes. The great and scholarly Presbyterian Church is getting down to the business of eliminating the doctrine of election and reprobation, with all their adjuncts, from its Confession of Faith. And why should the task be in the least disagreeable? Why should the present generation, with its superior light, be required to carry the burden of the errors and ignorance of an age which has long since passed away? Had the Presbyterian Church at the close of the Revolutionary War been free from the shackles of the past, and possessed the spirituality and aggressive spirit of Methodism, it probably would have rendered the presence of Methodism unnecessary and superfluous. In her present attempt to shuffle off the cumbrous past, we wish her God-speed; and we prophesy, if she does this work, and does it thoroughly, her future will be crowned with far greater success than the past.

At this point a more full and systematic statement of the doctrines of Methodism may be desirable. The age of formal creed-building is past, perhaps never to return. These monuments of belief, reared in the past against rising or prevailing errors, are not of such importance as they were in times of intellectual revolutions. The light of the ubiquitous press is now blazing day and night, and nothing can pass current with the people till it has been subjected to this testing and purifying flame. Avoiding the dogmatic

terminology of creeds, we will present a summary of the more distinguishing doctrines of Methodism.

Accepting as true the existence of God, no affirmative definition of the Divine essence has ever been attempted. He is the Creator, the Preserver, and the Governor of the world. God, as unchangeable, is exactly what he was before the work of creation began. In the act of creating, he did not duplicate or develop himself, or any of his attributes; but he brought beings and things into existence and gave to each, from the atom to the archangel, a nature, properties, and forces of its own. Nature's forces and laws, as parts of itself, are exact expressions of the ever-present thoughts, purposes, and will of the Creator. God's power, wisdom, and will are ever in himself; their handiwork may be seen in the things created. God's attributes belong to himself alone, and are not transferable; and the properties of nature are the only expression it can make of itself. God is God, and no part of nature.

Man, a mind of the spirit order, with powers enlarged to infinity, is the only representation we have of the Divine Being; for man alone was created in God's image and after his likeness.

The Idealistic and Pantheistic conceptions of God, identifying him as a part of creation, and giving us a God-universe, form no part of the doctrines of Methodism. Such speculations are largely indulged in at most literary centers, and

not all Methodists are free from their follies; but, on account of their vacuousness and manifest nonsense, they are regarded as harmless.

Methodism holds tenaciously to the divinity of Christ and to the doctrine of the Trinity. Our understanding is that the word Godhead is plural in form and plural in signification, and embraces the distinctions existing in the Divine essence expressed by the different meanings of the titles Father, Son, and Spirit. We can not regard the substance of the Divine Being as having a universal sameness of nature. The different attributes of God lead us to infer that they can not spring from the same unmodified source. That we are not able to perceive what the Divine essence is, or what modifications may exist in it, makes no difference with the facts. If the Trinity is to be received as a revealed verity, it must be regarded as an expression of the constitution of the Godhead, and as essential and eternal. To conceive of God as a universal sameness of essence, it seems to us, is to undeify him—to strip him of perfections we ourselves possess, and make him like one of the material elements of nature. If such be the nature of the Divine Being, then his only primal power is will. If he knows, it is because he wills to know; if he loves, it is because he wills to love; if he is ubiquitous, it is because he wills to be everywhere; and if he, at any moment, exists in the form of a trinity or unity, it is because he wills so to do. But such is not the

Methodistic conception of God. Without attempting to define them, the Church holds that there are distinctions of some kind in the essence of the Godhead; that these serve as the basis of the Trinity, designated by the titles Father, Son, and Spirit; and that each, in its own way, is self-existent, independent, and eternal. The Father, then, considered as separate from the Son and Spirit, is not God; and the Son, separate from the Father and Spirit, is not God; and the Spirit, apart from the Father and Son, is not God; but Father, Son, and Spirit is the God revealed in the Bible. Trinity in essence and unity of constitution is the Methodistic conception of the Godhead.

As the human mind is the only thing which God created in his own image, and after his own likeness, it affords us the only representation we have of the doctrine of the Trinity. The mind, numerically, is one; and yet all psychologists, since the days of Comte, note in it the distinctions Intellect, Will, and Feeling. These three departments possess nothing in common. In intellect all is thought, and there is no will nor feeling; in will there is neither thought nor feeling, but simply the power to determine what action, when a number are possible, shall take place; and in feeling there is neither thought nor will, but simply an emotion. What would mind be without these distinctions—all intellect, or all will, or all feeling? What the mental essence is,

no one pretends to know, and how the one distinction, *per se*, differs from another is equally mysterious. The mind as a unit, existing in a trinity of distinctions, is as insoluble a mystery as the Trinity of the Godhead.

To affirm, as Tertullian did, that Christ is an emanation from the Father, and the Spirit an emanation from the Father and Son, as rays of light from the sun, is to deny them self-existence, independence, and eternity, and hence undeifies them. Instead of penetrating the facts as given us in the Scriptures, and understanding them, many a piece of patch-work has been put forward at different times as expositions of the Trinity; and because these could not stand the test of logic and analysis, the doctrine itself has been rejected.

The title Father we associate particularly with the work of creation, providence, and grace; the title Son with brotherhood, redemption, and mediation; and the title Spirit with the work of quickening dead souls into life and comforting believers. As the spiritually-born sons of God, he is our Father, and his Son is our elder brother. "Here the whole Deity is ours." A tender idea of the family of God—a part on earth and a part in heaven (Eph. iii, 15)—is brought before the mind, and serves the experienced believer as a perpetual inspiration.

Methodism recognizes man as the last and the greatest of the works of God—as standing at the head of creation. The substance of his body is

no better nor worse than the dust in the street or the soil of a corn-field. In the body, matter is exactly what it was before wrought into the organism. In death, dust returns to dust again. This dust is not the man proper, nor any part of him. It is simply the "house" or the "tabernacle" in which he has a temporary residence. How this body, with its millions of organs, was wrought into form, Methodism has given forth no deliverance, regarding the question as pertaining to philosophy rather than theology. We affirm that in creation a living God created a vital world; that human life is one of its kinds or forms; and that every organism, the human body included, is a vital product, and is sustained by a vital agent. Such body is so correlated to this world on the one hand, and to the indwelling mind or man on the other, that it is possible for him to make it (the body) the place of his temporary abode.

In addition to the powers or faculties man now possesses, in the beginning he was endowed with a spiritual nature, which, as God's image, adjusted his relation to him and to a spirit world. Spirituality in him, at creation, was a kind or form of life called spiritual. As an instantaneous result of transgression, man spiritually died, and that sin placed his posterity where we now find them. Christ, as a second Adam, came into the world to restore the life each man had lost, because of his relation to the first Adam. It is not Adam's guilt and condemnation that is entailed upon his pos-

terity, but the psychical and physical consequences of his sin. No man suffers condemnation except on his own account. There can be no such thing as imputed guilt or imputed righteousness. Either, to be real, must be personal. Christ is our righteousness in the sense that it is possible for us to make him our Savior by faith. Faith in Christ implies Christ in our faith.

Man was arrested in his fall by the already provided atonement. Though spiritually dead, his capacity to be made spiritually alive remained. This is the condition in which we find the human race, infants included. They suffer the consequences of Adam's transgression, but not his guilt or condemnation. No infant ever saw the light of day which did not draw its first breath within the sacred inclosure of God's covenant of mercy; consequently it is safe, and, dying in that condition, it is saved. As it comes to years of accountability, it may break that covenant, depart from God, and bring upon itself condemnation. The child is entitled to baptism, because the ordinance is a part—the sign and seal—of the covenant within which it was born. The virtue of the covenant is not in its sign and seal, but in the Christ, “the seed,” its center and soul. The crude notion that the child is baptized into the covenant is a relic of Romanism, invented as a matter of merchandise, and the devil never invented a more effectual means of bringing into the Church unregenerate souls, and cheating them out of their salvation,

than the empty dogma of infant baptismal regeneration. Baptism is not a regenerating force—that is the work of the Spirit—but it is simply the sign and seal of a covenant of grace. For these reasons Methodism recognizes the validity of infant baptism, and the salvation of all infants dying in infancy.

As we have repeatedly seen, Methodism holds that the central doctrine of practical or applied Christianity is the spiritual regeneration of the soul, attended by repentance, humiliation, and faith in Jesus Christ. Its views in this respect are radical, based on unchangeable facts, and hence they are incapable of modification. It holds that, because of his descent from fallen Adam, man is spiritually dead, and that regeneration consists in being made spiritually alive through Christ, the second Adam; that the identical form or kind of life he lost by the first Adam in essence is restored by the second. Richard Watson, our greatest theologian, clearly sets forth these views of conversion in both his “Institutes” and “Sermons.”

When man's spiritual nature is in the ascendant, taking on the form of love—supreme love to God and equal love to man—all the other powers of the soul are subservient to it. This is the psychological aspect of the Methodist idea of the doctrine of sanctification. As differs the mental structure of people, so differ their experiences in the religious life. No one person can

be made a standard or guide for another except in results.

The assurance of conversion and sanctification by the united testimony of our spirit and of the Spirit of God, has ever held a precious and conspicuous place in the doctrines of Methodism. Once this doctrine was held by other Churches to be a strange and pestilent heresy; but the Christian world has moved forward in the right direction, and long since the controversy in regard to it came to a happy conclusion. Now the witness of the Spirit is regarded by all evangelical Churches as the privilege of believers.

During nearly a century, the Methodist doctrine of a full and free salvation for all men was arrayed in a sharp conflict with the dogmas of a limited atonement, election, decrees, reprobation, effectual calling, etc. All along this line great debates were held by their champions, and Methodist ministers never shrank from the conflict. From mountain, hill-top, and through every valley the tidings ran that Jesus Christ, by the grace of God, had tasted death for every man.

Closely connected with the doctrine of a free salvation is the dogma of free will, or human liberty. Methodism found the doctrine of necessity intrenched in the current philosophy and theology of the world. In order to success, this citadel of error must be taken. It was assailed, sapped, and mined till it fell. Human liberty, as the basis of responsibility, is now recognized by all evangel-

ical Churches. In this respect, Methodist psychology has rescued the world from the iron grip of fate, and brought man face to face with his responsibilities.

It is easy to show that motives are, in fact, considerations addressed to the judgment, and that they do not directly touch the will; and that the nature of the will is made clear and transparent by the expulsion from the discussion of the word "choice," as it often expresses an intellectual preference, which, in most cases, comes under the law of necessity. Edwards's great work on the will has become obsolete, and Whedon, Bledsoe, and others hold the field.

The all-inspiring doctrine of the Reformation, justification by faith, is one of the central truths of doctrinal Methodism. In theory, and to some extent, it has ever been held by all Protestant bodies; but Methodism gave to it an emphasis and practical power it had not known since the apostolic age. It was made to appear, as tested by daily experience, that the initial and basal virtue of the human heart was faith, trust, or confidence. In this respect, the same law holds in both heaven and earth.

Such are the fundamental doctrines of Methodism. They have been tested by use, experience, and in the white-hot fires of debate, during the past hundred years, and remain unchanged. Practically unchallenged, they stand to-day as the faith of Christendom. There are other doctrines, such

as the resurrection of the dead, a general judgment, the future destiny of the wicked, the Sabbath, the written Word—Old and New Testaments—inspiration, baptism, the sacraments, etc., which Methodism holds in common with other evangelical denominations, and we deem it unnecessary to mention them here.

It is worthy of remark that, in the midst of the multitude of changes which have characterized the religious world during the last century, there has been no change in Methodist doctrine. In England and America, India and Africa, China and Japan, and everywhere, the one faith prevails—not as the result of authority, but of the freedom of debate and honest conviction.

“**F**OR the planting of great Christian truths deep in the heart of an awakened people, let us have John Wesley's tongue of fire, seconded by Charles Wesley's hymns, floating heavenward on the twilight air from ten thousand Methodist voices. Under such conditions Methodism is inspired. To know what Methodist voices are under inspiration, one must hear them. Mobs, bellowing with infuriated blood-thirst, which neither John Wesley's coal-black eye nor Whitefield's imperial voice could quell, have been known to turn and slink away when the truth was *sung at* them in Charles Wesley's hymns. Their ring-leaders, more than once, broke down in tears and groans of remorse. They took the preacher by the hand, and went his way with him, arm in arm, swearing by all that is holy that not a hair of his head should be touched. Thus was Luther's saying verified anew: ‘The devil can stand anything but good music, and that makes him roar.’”

CHAPTER XI.

METHODISM IN THE HYMNS OF THE SANCTUARY.

MUSIC and song, in the services of the sanctuary, never occupied a more conspicuous place than at the present time; and the object of this chapter is simply to call attention to the part Methodism has taken in providing for this arm of Church efficiency.

It is a remarkable fact, easily explained however, that American Methodism has done almost nothing to provide for itself a hymnology. William Hunter has given us a few social songs, which still take rank as the best of their class. Some of them have been translated into heathen languages, set to native music, and sung around the world; but this sweet-spirited man, as he says, never aspired to the dignity of a hymn-writer. It took a great deal of use, and some damaging alterations by book-makers, to wear out "Joyfully, joyfully, onward I move," "My heavenly home is bright and fair," and some others.

It seems that a feeling of despair has appalled the poetic genius of all our great men in the presence of the hymns of Charles Wesley. In the pulpit, as flames of fire, they could mount and soar, and sway their audiences as moral cyclones;

but this rare ability enabled them to comprehend the fact that the name of Charles Wesley so filled the horizon of sacred poesy that the flight of their muse could not be a success. And then they felt that the best hymnology in the world was furnished at their hands, and that nothing more was desired.

The fact is, the hymns of Wesley came from a furnace of spiritual enthusiasm, in which he lived for many years, and we do not see that they can ever be surpassed. To be a Wesley was to be a rhymer; and as a soldier or sailor, or a lumberman, Wesley would have given verses of a high order to the world. The poetic fire was in him, and it must burn and flash out in some direction.

But Charles Wesley was first and deepest in the spiritual upheaving which, during the eighteenth century, was felt throughout England, Ireland, and Scotland. He was always at the front, standing on the crest of the highest wave that rolled, exposed to every danger, endured the greatest privations, and performed the severest toil. His personal religious experience was deepened by every conflict with evil, crime, and with the powers of darkness. The fight of faith and its victories, for many years, was the life he lived. Often he wrestled like a Jacob, and triumphed like an Israel. As a faithful and successful minister, a large part of his life was spent with weeping, broken-hearted penitents, who were crying: "What must I do to be saved?" His own deep

and bitter experience with unbelief gave him the key to their situation, and he was able to render them the assistance they needed. He thus became familiar with the heart-experience of a multitude of people, and it was from this perennial fountain he drew in writing his hymns. As heart answers to the heart of man, he found in his own experience, in some form and in some degree, whatever he came in contact with in the hearts of others. This gave to his being, and to his knowledge of both nature and grace, a mighty expansion. In living a life of faith in the Son of God, he also lived the life of regenerated humanity; and its different phases—their heights and depths—find expression in his hymns. As a rhymmer, we regard Watts as superior to Wesley, and had his nature and genius been subjected to the fiery baptisms through which the latter passed, he would probably have been superior to him as a hymn-writer. And yet this is not so certain. Wesley was a psychologist; Watts was not. No man of his age—not even Hume—surpassed him in ability to trace out and read the workings of the human heart. In this respect he held the advantage of Watts. Watts could describe the facts of life; Wesley could personify and make nature speak out from its most secret depths. Watts could carry the gospel objectively to the people; Wesley could follow it out in its effects upon the interior life, and clothe these effects in all their heavenly beauty. Watts was the poet of

intellect, thought, and sentiment; Wesley, in addition to all these, was the poet of the soul, sounding the depths of religious passion. James Martineau holds him as the peerless hymn-writer.

Let the following hymn serve as an illustration of Wesley's spontaneous psychological penetration of human experience. He was riding along the way, and happening to look off to his right, saw people engaged in horse-racing. He allowed himself for a moment to become interested in what was going on. After he had passed he found that he did not feel exactly right—his conscience had received a wound. The hymn beginning as follows was the result:

"How shall a lost sinner in pain
Recover his forfeited peace?
When brought into bondage again,
What hope of a second release?"

It is to be regretted that this hymn, as well as some others of Wesley's, was excluded from our present Hymnal.

Could the hymns of Wesley be understood historically—could we see the fountain and the occasion from which they gushed—their scope and peculiar significance would be better understood. On his clear conversion he was visited with the delusion that the blessing was personal, peculiar, and that he must say nothing about it to others. After a few days he learned his mistake; but, in the meantime, the pent-up fires had been burning, and from that inward furnace came

a hymn that has been sung around the world by millions of people:

“O for a thousand tongues, to sing
 My great Redeemer's praise;
 The glories of my God and King,
 The triumphs of his grace!
 My gracious Master, and my God,
 Assist me to proclaim—
 To spread, through all the earth abroad,
 The honors of thy name.

 He breaks the power of canceled sin,
 He sets the prisoner free;
 His blood can make the foulest clean;
 His blood availed for me.

 Hear him, ye deaf; his praise, ye dumb,
 Your loosened tongues employ;
 Ye blind, behold your Savior come;
 And leap, ye lame, for joy!”

As a bugle-call—a real trumpet-blast—nothing superior to this was ever written. It sounds as if the spirit and power of Isaiah or Elijah were marching forth in modern times set to modern music. As sung at camp-meetings by the congregation, when a thousand voices united to swell the chorus, it has seemed as if heaven and earth were very near together and their songs were one.

Wesley not only took a great interest in the life of his members and societies, but he was anxious to have them conquerors at last—to take a triumphant exit from this world into the next. After much observation among his people, seeing

and hearing all he could in regard to their lives and character, he says: "Well, let the world say what it may about us, one thing is certain, our people die well." Thus the sick-room and the chamber of the dying were made by the Wesleys places of the most interesting study. The poetic genius of Charles Wesley did not forsake him on these occasions. In his "Life of John Wesley," Southey says that the hymns of Charles, even in his own day, were more devoutly committed to memory, and oftener repeated upon a death-bed, than those of any other writer. The hymn beginning, "Shrinking from the cold hand of death," is an honest confession, as every one experiences, that death is unnatural and terrible; but, in a moment, he lifts the sufferer, in his own person, into the realm of spirituality and faith, where

"No anxious doubt, no guilty gloom
Shall damp whom Jesus' presence cheers;
My Light, my Life, my God is come,
And glory in his face appears."

Among his favorite hymns of this class are these: "If death my friends and me divide;" "Servant of God, well done;" "And am I born to die?" "Happy soul, thy days are ended!" "Weep not for a brother deceased;" "How happy every child of grace!" "Come, let us join our friends above;" "Away with our sorrow and fear!" "I long to behold him arrayed;" "Who are these arrayed in white?"

But it is not in this field of thought and ex-

perience that Wesley was at his best. He knew more of life than of death, and his experience of the depths of sin, penitence, and grace was more perfect than his knowledge of the blessed of heaven. At best, of that land we can know only in part, and we see through a glass darkly.

Charles Wesley was never more the sacred lyricist than when probing the heart of unregenerate man, and leading it to faith in the Savior of sinners. This, as the central truth of Methodism, was never long at a time absent from his mind. To save the lost, and to call sinners, not the righteous, to repentance, was his great aim and object. He needed no evidence of human depravity except that of his own consciousness. The genius of his great commission, as he understood it, is beautifully expressed in the proclamation hymn:

“Blow ye the trumpet, blow
The gladly solemn sound!
Let all the nations know,
To earth’s remotest bound,
The year of jubilee is come;
Return, ye ransomed sinners, home.”

The dark and obdurate heart finds in Wesley a true interpreter of the feelings which are so strange and new to him:

“Hearts of stone, relent, relent!
Break, by Jesus’ cross subdued;
See his mangled body rent,
Covered with his flowing blood!
Sinful soul, what hast thou done?
Crucified the Eternal Son!”

The English language contains no hymn that, in depth of meaning, variety of expression, and evangelical spirit, can be compared to the one beginning, "Arise, my soul, arise!" Without doubt, thousands of souls have been conducted by that song from darkness to light, and from Satan's power unto God. Each verse is a sermon in itself, appropriate to the work in hand.

Wesley's ability to lose himself in the object of his solicitude, and interpret the feelings of a soul that is sinking in despair, may be most strikingly seen in the half-frantic lyric:

"Depth of mercy, can there be
Mercy still reserved for me?
Can my God his wrath forbear—
Me, the chief of sinners, spare?"

With every verse the scene changes, and, as a whole, the hymn is very dramatic in its effect.

Wesley's hymns on perfect love, or sanctification, as a class, stand alone in the world. Here he reached a height and a depth of Christian experience which have never been equaled. The difference between him and Watts may be seen by comparing a hymn of one with a hymn of the other touching the same subject:

WATTS: "Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore."

WESLEY: "The promised land, from Pisgah's top,
I now *exult* to see;
My hope is full; O glorious hope
Of immortality!"

WATTS: "When shall I reach that happy place,
 And be forever blest?
 When shall I see my Father's face,
 And in his bosom rest?"

WESLEY: "O joyful sound of gospel grace!
 Christ shall in me appear;
 I, even I, shall see his face—
 I shall be holy here!"

Probably the muse of Wesley never reached its highest flight but once, and that was in his interpretation of Jacob wrestling with the angel. Here his psychological proclivities served him the highest purpose. At first the angel was an incarnation of infinite power, of unknown purposes. Fear, dread, and awe came upon him; but he preferred to perish there rather than by the hand of his injured and infuriated brother. Twenty years had passed away since the sin was committed, but condemnation was still upon him unchanged, and there was no help unless found in that awful Presence. Spirit wrestled with spirit, and, in its infinite depths, the penitent man found the needed blessing. The following verses are of surpassing beauty and power. Their bold blending of the human and divine has never been equaled in thought or better expressed in words:

"I need not tell thee who I am,
 My sin and misery declare;
 Thyself hast called me by my name—
 Look on thy hands and read it there.
 But who, I ask thee, who art thou?
 Tell me thy name, and tell it now.

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My prayer hath power with God; the grace
Unspeakable I now receive;
Through faith I see thee face to face—
I see thee face to face, and live!
In vain I have not wept and strove—
Thy nature and thy name is love."

But some good judges are of the opinion that, had John Wesley been as free from the care of the Churches as Charles, he would have been the greater poet and hymn-writer. The hymn beginning

"Must I, for fear of feeble man,
The Spirit's course in me restrain?
Or, undismayed in deed and word,
Be a true witness of my Lord?"

is deep, nervous, dramatic, and all aglow with enthusiasm. It breathes the martial spirit, softened and chastened by the charities of the gospel of Christ. Wesley had passed through some terrible experiences with beastly mobs, and this hymn was the result of preparation and prayer to renew the conflict.

It may be thought we have exaggerated the value of Mr. Wesley's hymns, and the testimony of an independent witness may be acceptable. The *Presbyterian Quarterly* for March, 1858, says:

"We regard it as a great loss to the Presbyterian Churches of our country that so few, comparatively, of Charles Wesley's hymns should have been admitted into their collections. It may not be generally known that, not even excepting Dr. Watts, he is the most voluminous of all our

lyrical authors, and it were only justice to add that he is the most equal. . . . We have never read or sung a finer specimen than his well-known paraphrase of the Twenty-fourth Psalm: 'Our Lord is risen from the dead,' etc. There is another objective hymn by Charles Wesley which is among the finest in the language. We wonder that it has not found its way into American hymn-books: 'Stand the omnipotent decree,' etc. Well has this hymn been spoken of as being in a strain more than human. There is the noble hymn by Charles Wesley, 'Jacob wrestling with the angel,' concerning which Dr. Watts did not scruple to say that it was worth all the verses he himself had written. James Montgomery declares it to be among the poet's highest achievements. Never have we read a finer combination of poetic taste and evangelical sentiment."

Wesley's hymns, in part, were brought to America by Captain Webb, Robert Strawbridge, and Barbara Heck, and the value attached to them was second only to the Scriptures and Wesley's Sermons. They contained so clear an exposition of the different phases of Christian experience that verse after verse has been read and applied in the same way as proof-texts of Scripture are used. They therefore became indigenous to American Methodism. From the beginning the gospel was not only preached by consecrated, mighty men, but was sung in strains as sweet and pure as ever fell from mortal lips. One thing

about Wesley's hymns—they can never be changed but for the worse. Some blockheads have dabbled with the hymn "Jesus, lover of my soul," and in every case the poetic spirit has been sacrificed for the dullest prose.

If Toplady's "Rock of Ages" is the most popular hymn now in use, it is such because the work of many hands has been expended upon it. Some verses have been thrown out, and others altered for the better. This hymn has a history analogous to Pope's "Vital spark of heavenly flame." The central ideas of that hymn first flashed out from the brain of Pascal in poetic prose, and by different authors assumed many forms, till Pope got hold of it, and his last touches gave it to us as we have it now. In the Methodist Hymn-book we find about three hundred of Wesley's hymns, and we will venture the assertion that two hundred of them can be selected which will far surpass in pathos, power, and evangelical sentiment, an equal number from any other author living or that ever lived.

Drawing from the Old Testament and the New, in the light of the inspiring revival-work in which he was absorbed, Wesley has given us hymns on every phase of the Christian life, and in every department of Christian doctrine. A complete system of theology can be drawn from these sacred lyrics. Nobler conceptions of God were never written than compose the hymn beginning "Stand the omnipotent decree." Christ, his di-

vinity, his incarnation, his life, death, resurrection, ascension, priesthood, and intercessions, are presented, not only in all the glow of poetic fervor, but with theological exactness. The hymn "Our Lord is risen from the dead," is Christ bursting the bands of death, and coming forth the mighty Conqueror before our eyes. The themes Sin and Depravity have perhaps been as well handled by others as by Wesley; but for the purpose of awakening the sinner, the trumpet-tones of this man will never die. To the doctrines of justification by faith, the witness of the Spirit, and sanctification, he has, in his own person, given the force and beauty of a living reality. These doctrines breathe and talk and rejoice before our eyes, because they were incarnate in the author. In Watson's Institutes we find them clothed in logic as a frame-work of fact and principles; in Wesley, they are animate with life, and we hear them speak. The most of these hymns were in book-form in England before they were needed in this country; and as Methodism appeared, they were at hand, and the impression they produced was scarcely less than that of the old, but now apparently new, theology.

If the influence of Methodist theology on the minds of scholarly theologians has surpassed that of its hymns, the influence of its hymns has surpassed its theology with the masses. As accessories to the devotional wants of the people, they have been all that could be desired. At the sac-

rament, at the altar of prayer, in the devotional service, and the chamber of the sick and the dying, they have been an inspiration and a balm to the hearts of millions.

Amidst the countless doctrinal divisions which have separated Christian people, nothing, in this respect, has ever been able to divide the Methodist family. The twelve or fifteen different Methodist bodies which exist in the world are doctrinally one—the divisions have all taken place on other lines. This is one of the grandest facts of Methodist history. It evinces that the doctrines are so Scriptural and rational that they enforce belief wherever known and understood; also, that they have always been thoroughly understood by the people. Go where you may, in the city or country, among the high or low, or go among our missions, whether among the Germans or Scandinavians or in foreign lands—China, Japan, Africa, or India—Methodist doctrine is the same. In this respect the gospel trumpet gives no uncertain sound.

This remarkable phenomenon is accounted for on the ground that the doctrines of the Church have ever been thoroughly incorporated in the songs the people sing. As the flowers unconsciously absorb the sunlight, so the vast Methodist heart, through the hymns of its Zion, has become lovingly saturated and sanctified by its pure Arminian theology.

If, then, God gave Methodism to America, to

act upon the new Republic as "new wine acts upon a new bottle," its hymnology must be regarded as one of the most beautiful and inspiring elements of its strength. And surely, both its theology and hymns have captured the country, and become the common property of all Churches.

"ASSOCIATIONS are forming in many places to give no spirits at the ensuing harvest. The Quakers and Methodists take the lead in these associations, as they have often done in all enterprises that have morality or the happiness of society for their object."

—BELKNAP PAPERS, quoted by Dorchester.

CHAPTER XII.

METHODISM AS THE INITIATOR OF NATIONAL TEMPERANCE REFORMATION.

IT is probable that the greatest single evil which has ever afflicted American society is the use of intoxicating drinks. It was rooted in the Colonies, it grew rankly during the Revolutionary War, and since then it has spread its baneful branches to every part of the country. The President and Vice-President of the United States are its patrons, and it exists everywhere, in high places and low. The enormous sum of \$900,000,000 is expended annually to imbrute and degrade American society. A few, for the purposes of wealth, pander to the appetites of the many, and thus the enormous evil is perpetuated.

Why in the past has it been allowed to exist, and why does not the Nation arise in its strength and put an end to the monster in less time than a year? The answer to this question may be found in the terrible and lamentable fact that the friends and bulwarks of virtue have betrayed their trust, and been wanting in the hour of need. During the past few months, the States of Michigan, Texas, Massachusetts, Tennessee, Pennsylvania, and New Hampshire have declared, by a popular vote, that the presence and free flow of liquor was desirable

in those States. Of course the manufacturers and dealers in liquor, and the drinkers of the intoxicating cup, were pleased with the results of these elections. Let us see from whence their victory came.

Francis Murphy, the most popular temperance orator of the Nation since the death of Gough in Pennsylvania opposed prohibition; the *New York Christian Union* and the *Congregationalist*, the leading papers published by the Congregational Church, carrying with them the sentiments and influencing the action of at least half that Church, opposed prohibition. Phillips Brooks, the most able and popular minister in the Protestant Episcopal Church, was active and energetic in opposition to prohibition in Massachusetts, and his example was followed by at least two-thirds of the clergy and laity of that denomination in the same direction. Howard Crosby, late deceased, one of the ablest ministers in the Presbyterian Church, was a zealous opponent of the policy of putting an end to the liquor-traffic, and he led the minority of that Church on this question against prohibition. At least four-fifths of the clergy and laity of the Lutheran Church—a large denomination, and strong among the German population—favor the continuance of the liquor-traffic and vote against prohibition.

The power of the papacy in this country, said to be seven or eight million strong, is almost unanimously in favor of the liquor business. A

large number of the members of that corporation are engaged in the business. Whatever of influence that body possesses is given for the support of the evil. The exceptions are so few that they are conspicuous and appear noble.

So far as we have been able to ascertain the sentiments and action of the Baptist Church, it has, in every case, been on the side of prohibition and of the virtue of the Nation.

What do these facts indicate? Either that Methodists are wholly mistaken in regard to the extent of the evils of intemperance, or that in the persons and religious bodies referred to there is a low tone of moral sentiment. The first we can not believe, and the latter baffles all our attempts at an explanation. We think special attention should be called to the anomalous position, to say the least, these persons and Churches occupy, and they should be permitted to explain their action. To us they seem to be the supporters of the most gigantic evil that ever, as a single mass, existed in this world. Were all these professed religious bodies on the side of the right, the evils and the crimes of intemperance, with the destruction of the traffic, would depart from our country at once.

The Churches above referred to should be regarded by the friends of prohibition as missionary ground, and labor should be commenced therein at once. No religious body has the right to be the bulwark of evil and crime, and these Churches

can be made to feel that the ground they occupy is untenable.

But if a wise Providence raised up Methodism to be a conservator of the morals of the Nation, its position and testimony on the temperance question ought to be of the most decisive character. Wesley's rule for his societies in England excluded persons guilty of "drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity." Methodism, even in its inorganic state in this country, was not less decided than Wesley in enforcing the law of temperance. The Conferences of 1780 and 1783 made the following entry in their journals:

"Shall our friends be permitted to make spirituous liquors, sell, and drink them in drams?

Answer. By no means. We think it wrong in its nature and consequences, and desire all our preachers to teach the people, by precept and example, to put away this evil."

When the Church was formally organized in 1784, Wesley's rule, given above, became a part of the organic law of the Church, and there it has remained unto this day. At that time Methodism was the only organic body in America which occupied this distinctly temperance ground; but drinking was popular among the people, and drunkenness abounded. Seeing these things, Bishops Coke and Asbury, in their "Notes on the Discipline," call the attention of Methodists to this crying evil in the following words:

"Far be it from us to wish or endeavor to intrude upon the proper religious or civil liberty of any of our people; but the retailing of spirituous liquors, and giving drams to customers when they call at the stores, are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a regulation against them. The cause of God, which we prefer to every other consideration under heaven, requires us to step forth with humble boldness in this respect."

It was five years after the action of the Methodists that the Litchfield County farmers organized themselves into a temperance society. This year the celebrated Dr. Rush, of Philadelphia, by request, addressed the Methodist Conference on the subject of temperance.

Among the multitude of sins which were prevalent on the frontier in these early days, dram-drinking and drunkenness held high court, and the influence of Methodism among the backwoodsmen was a matter of the first importance. We are happy to find that the preachers faced the monster, and bravely stood by their colors. James Axley, born in the cane-brakes of Kentucky, and a native genius of the woods, far in advance of his Eastern brethren, persistently urged the General Conference to take stronger and higher ground on this subject, as the General Rule, in some aspects, could be evaded with impunity. In the Cumberland country of Tennes-

see and Kentucky, in Ohio and Illinois, Peter Cartwright acted the part of a hero in the cause of temperance. What was done by Cook, Poythress, Parker, Gibson, Walker, Young, McCormick, Finley, and many others, all mighty men, throughout the great West, to stay the tide of intemperance, it is impossible to say; but great must have been the effects of their labors.

For years the Methodist Church was the only organized temperance agency that was at work among the people. As a sample of the fidelity of Methodism along the border, we will favor the reader with a little of the experience of J. B. Finley. He says:

“At Dillon’s Iron-works there were many who were grossly addicted to habits of intoxication. My first appointment was at Dick’s Tavern, and the prospect was anything but encouraging. While I was trying to preach, many were engaged in drinking and swearing. On reproving them for their conduct, one fellow turned round, with glass in hand and a leering look, and said: ‘You go on with your business of preaching, and we will mind ours.’ However, the Lord can work and none can hinder; and, notwithstanding the unpropitious circumstances, one of those miserable men was awakened, and, seeking, found religion. . . .

“About a mile distant from this place, a gracious work of God was carried on; and another broke out a few miles distant, under the labors of a local brother, Rev. John Goshen. The place

had been proverbial for wickedness and opposition to godliness. . . The devil's kingdom was terribly shaken by the conversion of the great champion of wickedness, Mr. Savage. The practice of drunkenness was denounced, and fear and trembling came upon the most vile and hardened sinners. . . .

"One of the greatest, if not indeed the greatest, sources of wickedness and misery resulted from the manufacture, sale, and use of intoxicating liquor; and the evil, lamentable to be told, existed in the Church as elsewhere. Ardent spirits were used as a preventive of disease. It was also regarded as a necessary beverage. A house could not be raised, a field of wheat cut down, nor could there be a log-rolling, a husking, a quilting, a wedding, or a funeral, without the aid of alcohol. In this state of things, there was great laxity on the subject of drinking, and the ministers, as well as the members of some denominations, imbibed pretty freely. The only temperance society that then existed, and, consequently, the only standard raised against the overflowing scourge of intemperance, was the Methodist Church. The 'General Rules' of the society prohibited the use of intoxicating drinks as a beverage, and allowed their use only when prescribed as a medicine by a physician. No other denomination having prohibited the use of ardent spirits as a beverage, it followed, as a necessary consequence, that all persons who refused to

drink were called, by way of reproach, Methodist fanatics. . . .

"I often met with opposition for my advocacy of the cause of temperance. On my first round, I was taken into a room at one of my stopping-places, where there was a ten-gallon keg. I asked my host, who was said to be a pious man, what the keg contained. He replied that it was whisky, and that he had procured it for the purpose of raising a barn with it. I asked him if he did not know that this drink was the worst enemy of man, and that it might occasion the death of some person, and be the cause of a great deal of swearing and, perhaps, fighting. I further asked him if he did not know that God had pronounced a curse against the man who putteth the bottle to his neighbor's lips and maketh him drunken. At this he became excited, and angrily said: 'There is no law against using whisky, and I'll do as I please.'

"'Very well,' said I; 'it is a poor rule that won't work both ways. If you do as you please, I'll do as I please, and unless you take that keg out of this room, I will leave the house; for I would rather lie out in the woods than sleep in a Methodist house with a ten-gallon keg of whisky for my room-mate.' I furthermore said: 'Now, sir, if anything occurs at your barn-raising of an immoral nature, through the use of that infernal stuff, I will turn you out of the Church!'

"He refused to move the keg, and I took my

horse, and went to another place. At my appointment the next day, I took occasion to preach against the use of ardent spirits in any form, except prescribed by a physician. As soon as I was done, an old exhorter came up to me, and said, in a fierce and angry tone: 'Young man, I advise you to leave the circuit, and go home; for you are doing more harm than good. And if you can't preach the gospel and let people's private business alone, they do not want you at all.' I replied: 'I shall not go home; for I have a commission from Almighty God to break up this stronghold of the devil. By his help I will do it, despite of all distillers and abettors in the Church.'

"Those of my brethren who were alive to God, stood by me. I drew the sword, threw away the scabbard, resolving to give no quarter and to ask no quarter in this war of extermination. . . . Encouraged in my efforts to promote the cause of temperance, I suffered no opportunity to pass that I did not improve in portraying the physical, social, and moral evils resulting from intemperance. Frequently I would pledge whole congregations, standing upon their feet, to the temperance cause, and during my rounds I am certain the better portion of the entire community became the friends and advocates of temperance; and on this circuit alone, at least one thousand souls had solemnly taken the pledge of total abstinence. This was before temperance societies

were heard of in this country. It was simply the carrying out of the Methodist Discipline on the subject. My efforts, as a matter of course, awakened the ire and indignation of the makers and venders of the ardent, and their curses were heaped on me in profusion. . . . One of the greatest distillers in the land said I was worse than a robber, as I had prevented him from selling whisky to the harvesters, and his family was likely to suffer. . . . God at last caused victory to turn on the side of temperance, and the Church was delivered from the deadly evil."

Once in four years the General Conference either indorses its previous action on this subject, or by resolution takes stronger and advanced ground. At no time has a note of retreat ever been sounded. The Annual Conferences, covering the whole Nation, appoint an able committee at each session, and their reports always signify, "Down with the monster alcohol!" The last utterance of the General Conference, incorporated in its book of Discipline, is in these words:

"Temperance, in its broader meaning, is distinctively a Christian virtue, enjoined in the Holy Scriptures. It implies a subordination of all emotions, passions, and appetites to the control of reason and conscience. Dietetically, it means a wise use of suitable articles of food and drink, with entire abstinence from such as are known to be hurtful. Both science and human experience agree with the Holy Scriptures in condemning all

alcoholic beverages as being neither useful nor safe. The business of manufacturing and of vending such liquors is also against the principles of morality, political economy, and the public welfare. We regard, therefore, voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to co-operate in all measures which may seem to them wisely adapted to secure that end. We refer to our General Rule on this subject, and affectionately urge its strict observance by all our members. Finally, we are fully persuaded that, under God, hope for the ultimate success of the Temperance Reform rests chiefly upon the combined and sanctified influence of the family, the Church, and the State."

From the above it appears that Methodism contemplates absolute and complete prohibition, by the authority which has the power to legislate, as the remedy for intemperance; and it looks to the family and the Church primarily to furnish the conscience, intelligence, and moral force necessary to carry such laws into effect. Thus it will be seen that the Methodism which started the temperance reform in this country is still on the front line of action.

May we not inquire—not boastingly, but in the spirit of deprecation and deep concern—what would have been the status of the temperance cause had all the Churches, from their organization, taken the same ground and held it as tenaciously as the Methodists have done? It is clear that the liquor business would never have had any other than a limited and feeble existence, and that absolute prohibition could have been made a practical fact at any time. The existence of this Republic has been threatened by three great enemies. Secession came first, and came in such a way that it had to be met promptly and crushed by force of arms. Were it possible for the liquor-traffic to take on the same aspect of violence, we should wish it might do it at once; for then patriotism and force would, without tampering with it or delay, drive it from the land. But the enemy approaches, and attacks not in that way. Having at command enormous sums of money, the product of its nefarious gains, it thrives by plying and playing upon the base and debasing appetites of men. It strikes at the life of the Nation by undermining its virtue. The enemy can be met only by legal barriers, and law is but an expression of public sentiment. Our weapons can be none other than law, argument, and appeal. The contest is between the cupidity of the rum-dealer and the appetite of the consumer on the one hand, and the conscience of the best part of the community on the other. The success of

temperance involves the moral elevation of humanity. The Churches, which should in every way put forth their strength to effect this general uplift, have been not only derelict in duty, but their influence has been on the wrong side in the contest.

Of Romanism, the third evil, nothing better was expected. Whatever goes to make up Protestant Americanism is the object of its relentless warfare. For this it would substitute the spirit of some foreign country, or of the "Dark Ages," the hour of its supreme glory. The rum-traffic is a moral pestilence, breathing upon the morals of the Republic. Romanism is a foreign hierarchy, corrupting both our politics and morals; and the two influences, combined against the best interests of the Nation, demand of its friends eternal vigilance.

Methodism, having been in this conflict from the beginning of its existence, is there to stay; and against the apathy it meets in many places it must oppose greater diligence. Its past history and present bearing may be taken as a sure guarantee that in every coming contest it will form the front line of attack nearest to the foe. On examination, it was found that, in the contest for prohibition in Massachusetts, every Methodist preacher in the State was on the side of temperance and virtue, and probably ninety-nine hundredths of the laity voted in the same way. Take from Iowa, Kansas, and the Dakotas the influence of

Methodism—1,477 preachers and 200,600 laymen—and prohibition could never have been made the glory of those States. Every Methodist minister in Michigan and Pennsylvania, during the great contest in those States, gave his whole soul to the work, and ceased not his labors till his ballot was cast for temperance and prohibition. Let Methodism, as the leading conservative influence of the religion and morals of the Nation, realize the scope and fullness of its responsibilities, and gird itself for the tremendous conflicts that on temperance are to come. Slowly but surely the victory is drawing near, either for or against temperance. In the triumph of rum we see the ascendancy of every vice and the prevalence of every form of misery, and, finally, the Nation's fall.

It must be confessed that all along the line the Methodist press is doing valiant work. We know of no Methodist agency which is not in the field; but possibly all are not worked with the earnestness and intensity that is possible. It may be the Church has treated the liquor-traffic and intemperance too much as evils and too little as crimes. Political policy is too selfish, too craven-spirited, to consider the subject except from the stand-point of party success. A higher power is necessary to reach the conscience of the Nation, and make the guilty tremble when they reflect that God is just. Clearly drunkenness is a crime, and sobriety and temperance are Christian virtues.

The question should be held up on this high plane as the discussion goes on. Though a question of our country and of time, yet it laps upon eternity. What the cause needs just now is not political action or elections, inasmuch as we know that the votes, to win the day, are wanting. The defeat of prohibition in many States stares us in the face, and the liquor interest seems to be inspired by a satanic ambition to invade the few prohibiting States. They act as if they thought their freedom had been abridged, and an inalienable right had been taken from them.

Though we may look for no good to come from Romanism, why may we not hope that, in the near future, all Protestant bodies in this country will become united in a league, offensive and defensive, against the rum power? Would it not be proper for the next General Conference of the Methodist Episcopal Church to frame a circular embracing the principal facts in the case, and address it to the Churches of this country, asking for their co-operation in the cause of prohibition? What we need is constitutional law, either State or National, and to this end we must have the intelligence and the conscience that will furnish the votes. Lampooning individuals, or Churches, or parties, for not attempting what they know can not be done—for not plucking fruit from the tree whilst yet it is in blossom—is worse than labor lost. What society needs is more intelligence, more conscience, more of the fear of God, more

loyalty to duty, and a greater dread of the retributions of the judgment-day.

Upon this stronghold of man's greatest enemy there must be a concentration of forces and a persistent attack. Methodism must not tarry for either leadership, example, or commands. As in the gospel there is the center and sum of all virtues, so in the rum-traffic there is the sum of all crimes and villainies. It is not simply an evil or a calamity we fight, but the most foul and soul-damning sins. Should this Republic fail because of intemperance, Methodism will not have done its whole duty.

■ FOREIGNERS are not coming to the United States in answer to any appetite of ours, controlled by an unfailing moral or political instinct. They naturally consult their own interests, not ours. The lion, without being consulted as to time, quantity, or quality, is having food thrust down his throat; and his only alternative is—digest, or die!"

CHAPTER XIII.

METHODISM AS AN AGENCY TO PRODUCE NATIONAL HOMOGENEITY.

WEAKNESS necessarily characterizes the nation whose government and people are represented by a mixture of iron and potter's-clay. Lacking the element of homogeneity, the mighty Roman Empire crumbled to pieces, and is now no more. By requiring the use of their respective languages, France, Germany, and Austria have tried to unify the different peoples of their Governments and increase their strength. China, because of its ethnic unity, has existed for ages; it saw the Roman Empire rise and culminate and fall, and it is as strong to-day in its mediocrity as ever.

When we consider the extent of this country, the vastness of the population that is coming, and the different nationalities that will be represented, the difficulties of producing a homogeneous people become apparent and appalling. That which is essential to the greatness and perpetuity of this country is a mighty Americanism. Rome attained a conquering spirit and a governing power no other nation, to an equal extent, had ever possessed; and something analogous to

this—not to direct foreign conquests, but as a home-power to digest and assimilate the foreign elements that have come among us—is essential to the development, the unity, and stability of this Republic. Our Americanism may be rude, uncultured, bold and rampant in spirit—it may be vast in its ambition, and wild in its aspiration,—but our genius had better be anything rather than foreign. It is not for America to imitate any nation, or to live over again any part of the world's past history, but to pioneer its own way onward and upward into a higher and better nationality than has ever previously existed. Our Americanism must be so intense that when the Irishman, the German, the Frenchman, and Scandinavian lands on our shores he will feel that he is born again, and that new and fresh blood is coursing through his veins. The daily life of our patriotism, as well as our public institutions, should tend to foster the spirit of a true, home-like, American sentiment.

In this respect, what the *Review of Reviews* says of Wesley and the English national life, may be applied to Methodism in this country:

“The politicians and statesmen little appreciate the extent to which the solidarity and homogeneity of the English people have been strengthened by the labors of Wesley. For forty years this man was little more than a highly vitalized human shuttle, flying backwards and forwards in the national loom, and weaving together into one organic

whole the isolated and widely scattered communities which made the English people. . . . The Methodist bodies, with their itinerating ministers, are continually weaving closer and closer the many-colored strands of our national life."

The foreign population of this country at the present date is about 8,000,000, and a still greater number of native-born subjects have a parentage of foreign birth. In this grand aggregate nearly every country under heaven is represented. Can this heterogeneous crowd—much of it ignorant and depraved to the last degree—become infused with the American spirit? Among this mass of humanity may be found Brahmins, Buddhists, Shintooists, the disciples of Confucius, Catholics, Mohammedans, adherents of the Greek Church, Jews, and nearly every other class that lives on the face of the earth. Is the presence of this conglomeration of elements—elements having the obduracy of nationality and the fixedness of religion—a source of strength to the Nation, or do they threaten its very existence?

In this respect let us glance at the attitude of Romanism. It is now well understood that the agents of the pope in this country are Jesuit priests, and that they give tone to the pulpit and press of Romanism. An assault is now made all along the line upon the common schools, the basal element of the American Republic. Cardinal Gibbons is conducting this force. The principles

and spirit of the contest may be seen in the following authorized statements:

Archbishop Pierche: "Our public-school system, as organized in this State, is emphatically a social plague; . . . it is vicious, . . . radically mischievous, . . . specially baneful to society."

Catholic Telegram: "It will be a glorious day for the Catholics in this country when, under the blows of justice and morality, our school system shall be shivered to pieces."

Freeman's Journal: "Let the public-school system go to where it came from—the devil."

"Pages might be filled with such quotations. The Jesuit, before entering upon the war against our schools, swears: 'I do renounce and disown any allegiance as due to any heretical king, prince, or State, named Protestant, or obedience to any of their inferior magistrates or officers.' One has well said: 'Whatever a Jesuit favors, suspect as against your liberties and personal well-being.'" (Central Christian Advocate.)

In opposing education and free inquiry, Romanists confess their lack of faith in their form of religion. The *Catholic Review*, of April, 1871, gives us a true insight into popery, as follows:

"We do not indeed prize as highly as some of our countrymen appear to do, the ability to read and write and cipher. Some men are born to be leaders, and the rest are born to be led. The best ordered and administered State is that in which the few are well educated, and lead; and the many are trained to obedience,' etc. This,

precisely, is the condition of all Catholic countries. In Italy, under the pope, seventy-three per cent are illiterate; in Spain, eighty per cent; and in Mexico, ninety-three per cent. And in these countries Romanism has had undisputed sway for centuries, and shaped society at pleasure. Their illiteracy is precisely as Rome would have it there; and here, if it could." (Christian Advocate.)

The "few to lead," and the masses "trained to obedience!" Here we see the soul—the beating heart—of Romanism. No greater incubus exists in the way of the uplift of humanity than popery. No prominent Romanist ever lived in this country who came nearer being an American than O. A. Brownson. Hear what he says of popish schools:

"They practically fail to recognize human progress. . . . They do not educate their pupils to be at home and at their ease in their own age and country, or train them to be living, thinking, energetic men. . . . They who are educated in our schools, seem misplaced and mistimed in the world, as if born and educated for a world that had ceased to exist. The cause of the failure of what we call Catholic education, in our judgment, is the fact that we educate, not for the present or the future, but for the past. . . . An order of things which the world has left behind; for it could be reproduced, if at all, only by a second childhood." He adds: "The Church

has here a foreign aspect, and has no root in the life of the Nation. Even those of our clergy and our professors and teachers who have been born and educated in this country, have been educated in schools founded upon a foreign model, and conducted by foreigners, and are, in regard to civilization, more foreign than native."

Were it a fact that these millions had wholly sundered their connection with their native land, and come here to stay and fulfill all the duties of American citizens, there would be no ground for fear. But we know that such is not the case. We have among us about seven millions of people called Catholics or Papists, who confess that their supreme allegiance, in the matter of government, is to a man in Rome, Italy, called the pope. He is held to be not the subject of any government, but, in matters of supreme importance, the ruler of all nations. Charles Carroll, of Carrollton, dared not, in 1776, put his signature to the Declaration of Independence till he had—delaying some months for the purpose—consulted this pope.

Cardinal Newman, of England, one of the greatest and most scholarly minds of the age, gloried in the humility and self-abnegation he manifested in submitting to this pope, for his approval, whatever he wrote, before publishing it to the world. In finding a basis of peace with the Vatican, the great Napoleon was compelled to recognize the pope as the spiritual—that is, the supreme—ruler of the French Empire. Should

an American Catholic statesman feel it his duty to act in a given way, and the pope forbid, his oath would give way in a moment in deference to this higher authority. Like Carroll, he would say, The pope first, and my country afterwards. His Jesuitical oath always means, "With the sanction of the pope."

But as a matter of fact, abundantly established by the history of the past, popery is actively engaged in the work of subverting the essential institutions of this country. The prevailing spirit of Romanism in the world is Irish, this foreign element surpassing the German, French, Spanish, and all other nationalities by more than one-half. Nearly all the bishops and archbishops are foreigners, or their fathers were. Nothing can be more alien to their thoughts and feelings than American ideas. They can see no desirable connection between the perpetuity of the American Republic and virtuous intelligence as its cause; hence the malicious and persistent war they keep up against the great educational institutions of America. They see no good in anything which is not a part of the papacy or subservient to it. An intelligent, thorough-going American is nothing in their estimation—a papist everything. A prosperous community, living in comfortable houses, well clothed and well-fed, independent, and happy, is not an attractive aspect of society to an Irish bishop, and at a stroke he would reduce it to the squalor and crime and misery of Irish peasants, providing

that, in the change, they would become Romanists. Romanists would not only destroy our truly American institutions—those which embody the spirit and the conservative force of the Nation—but they would, in their place, establish exotic institutions, such as monasteries and nunneries. An ex-Catholic priest, Edward McGlynn, makes the following statement:

“The ears of American boys, born of German parents, are boxed by the religious teachers in parochial schools in St. Louis for the heinous offense of speaking the common language of America—the English; and a clerical superintendent, to reproach an American boy of German parents for manliness and independence, can find no better words to do justice to his reprobation than to say: ‘*Du bist ein Amerikaner*’—You are an American. There is a wide-spread and persistent effort, with scarcely any attempt to conceal it, to Germanize the Catholic Church in the Northwest. The means toward the attainment of this end is to multiply German Church schools and German parishes, and to make the multiplication of the latter an excuse and a justification for the appointment, with the aid of German cardinals in Rome, of more German-speaking bishops.”

To understand this statement, we have only to reflect that Irish archbishops and bishops greatly preponderate in this country, and that the Germans are trying to bring about a condition of things—the use of the German language—which

will enable them to catch up, or, at least, hold their own. The Nation is the only sufferer in the case. Romanism labors to divide our people, and prevent that unity in which alone is strength.

“The very facts which Archbishop Ryan triumphantly cited, however, seem to many Americans of evil augury. The bishop did not mention that the increase of the numbers of his Church measures largely the increase of a population foreign to American traditions of every kind; nor did he consider the reason of what he called ‘the antagonism of the great majority of the people to the Catholic Church.’ There is no such antagonism to the Methodist, or Baptist, or Presbyterian, or Episcopalian communions. Why does it exist toward the Roman? Because its own aggrandizement and power as an institution are the visible aims of that Church. Neither in its spirit, nor in its traditions, nor in its methods or sympathies, is it American. Indeed, one of its chief policies and aims is the overthrow of the corner-stone of the American system—the non-sectarian public school. Its object in that crusade seems to American intelligence not to be the welfare of the American Republic so much as the ascendancy of the Roman Catholic Church.” (Harper’s Weekly.)

At the Centennial Convention held in the city of Baltimore, November 12, 1889, bitter complaints were made that great prejudice existed in this country against the papal hierarchy. Call it not prejudice, but downright square and open opposi-

tion. Such it is, and such it ought to be. No patriot can see a mighty foreign force laboring night and day to sap the foundations of his country, and establish it upon the worn-out and obsolete ideas of the past, and remain indifferent. Can it be denied that deliverance from the sway of Romanism has saved this country from the fate of Mexico, Central America, Italy, and other papal States? The slums of our cities, the inmates of our poor-houses, jails, prisons, and the victims of the gallows, have furnished us such a taste of popery, that we want no more of it, and most devoutly wish we were free from much that we have. Why are not the people opposed to other Churches? The true answer is, these Churches are American in spirit and conduct, and no one has a doubt of their loyalty and devotion to the best interests of the country. This opposition will continue while it remains apparent that the papacy exists, not for the good of humanity, but to augment and aggrandize its own power for the benefit of a foreign magnate. It is some satisfaction to know that but a few native-born American citizens are corrupted by its blandishments, and that at least one-third of the Catholics who leave Europe for our shores turn their backs upon pope and priest after breathing for a time the atmosphere of America.

The following facts will illustrate more clearly this subject in its relation to education:

“It will be remembered that the Bennett Law

provides for compulsory education to the extent of twelve weeks' attendance upon some school, and declares that no school shall be regarded as a school within its meaning in which the primary branches are not taught in the English language. This has been construed as an attack upon the parochial schools of the Romanist and Lutheran Churches. Lutherans have declared their full intent to make a bitter combat, and it is probable that the same issue will appear in other States. Certain Lutheran assemblies have passed resolutions declarative of their determined warfare upon all political candidates who do not promise to repeal the hated laws.

"We note that a recent assembly of German Methodists in Illinois has also taken action on the subject. We refer to this, not because we enjoy Church interference with legislation, but rather because the action taken by our German brethren illustrates another and correcter phase of opinion. These Methodist Churchmen declare in favor of Americanism of the right kind. No nation on earth would tolerate immigrants who proposed to educate their children in the exclusive traditions and language of the land from which they came. That which less free nations would require should be freely conceded by those who seek citizenship in a free country. Our German Methodist brethren are worthy the liberty they came hither to seek and to re-enforce through their coming. They have as much conceivable motive

to reject the English language as have Romanists or Lutherans; but they are more sensible, and act as if they had come to this country to be Americans, and not to organize a camp of enemies of liberty for service against the Republic. This is an issue in which every man and woman should share. The parents who decline to school their children in American citizenship and language are few. The priests are making this trouble, and are, in fact, tyrannizing over their people. For the very sakes of those people and their children the laws in question should be vindicated. The authorities, particularly of the Lutheran Church, fear that they will lose power if their flocks commingle more closely with American citizens." (Northwestern Christian Advocate.)

The assimilation of our foreign population to American ideas, purposes, and aims is a matter of prime importance; and the part Methodism is taking in this difficult and vital work is worthy of serious consideration. The fact that a man is a foreigner is, *per se*, nothing against him. Had Summerfield, Maffitt, and Cookman been American-born, they could not have received more honorable treatment from Methodism; and then a large body of missionaries have been kindly sent among our foreign population, for they have been made objects of special regard. The United Brethren Church was organized, after the Methodist pattern of discipline, of German converts—the fruits of the united labors of Asbury and Otter-

bein—because Asbury thought a separate organization would be better for that people; and the Evangelical Association, or Albright Church, is one of the conspicuous fruits of Methodism.

The history of Methodism among our German population reads like a dream or romance. It was the prevalence of infidelity, Sabbath-breaking, and beer-drinking which, in 1835, first arrested the attention of the Church in regard to them. What was wanted to start with was a man—a man of good ability, well-educated, and thoroughly converted. And who should present himself at the moment he was wanted but William Nast. Born in Germany in 1807, educated at Stuttgart and at Tübingen for the ministry in the State Church, he followed that calling for a term of two years. Satisfied that the faith he was expected to preach did not embrace the gospel in its fullness, he left the pulpit, and in 1828 landed in New York City.

In 1835, a poor, wretched, convicted sinner, he appeared on a camp-ground above Pittsburg, on the Monongahela River, where he was abundantly blessed. Here he made the acquaintance of the great, warm-hearted Irishman, Dr. Charles Elliott. Nothing more was needed. Here was the man, and here was the man who knew him. In the autumn of this year Nast was admitted to the Ohio Conference, and appointed missionary to the Germans of Cincinnati. A hard year's work, with but little fruit, followed this appointment. The

next year he traveled the large Columbus District, but it was all seed-sowing and no apparent fruit. Again he was sent to Cincinnati, and at the next Conference he was able to report a Sunday-school and a society of twenty-six members. During the year he had published the "General Rules of the Methodist Episcopal Church" and the "Wesleyan Catechism" in the German language. So apparent was the value of the press, that contributions of money were made, and in 1838 *Der Christliche Apologete* was started, and Nast appointed editor.

From this time the work moved on in all directions in the primitive Methodist fashion. L. S. Jacoby, a brilliant young German scholar, was induced to attend a Methodist meeting. At that service a young man by the name of Breunig, a converted Catholic, preached his first sermon. Jacoby was surprised and interested; went again, heard Nast, and that completed the work. The cause now moved forward with redoubled power. Wheeling, Va., Pittsburg, Penn., and Lawrenceburg, Ind., are smitten by the Spirit, souls are converted, and societies organized. Out of these societies came able men, who gave full proof that they were called to the work of the ministry. In fact, as the work spread, there were never wanting suitable men to care for it.

The work took root in New Orleans in 1841 on this wise: A young man, converted in Cincinnati, went to that city, and engaged himself to

some one as a teamster. His comrades noticed his happy and exemplary life; and often, in the stable, they found him engaged in prayer. He talked to them of the salvation he had found, and invited them to spend an evening with him in prayer. The blessing of the Lord was upon his labors, and that night several persons were converted. A preacher was sent for, a society organized, a church built, and German Methodism became a fixture in New Orleans.

Wheeling was favored with the first German Methodist Church that was dedicated in America. This was in 1838. J. Swahlen, one of Nast's first converts, was efficient in the ministry, and proved to be a mighty man wherever he went, East or West. At this early date, Catholics, infidels, and saloon-keepers began to unite and oppose the spread of these "Methodist heretics."

It is very interesting and profitable to trace the growth and spread of German Methodism. It is largely the pioneer age of the Church over again. Our business, however, is not to write history, but put in array such facts as are essential to the clearness and conclusiveness of our argument. At present the German work includes the following large Conferences, namely: The Germany and Switzerland Conference, in Europe; Southern, Eastern, Western, Central, Chicago, Northwest, St. Louis, California, and Louisiana. Thousands of young German converts, who have

learned to use freely the English tongue, find a religious home in the American Church.

German Methodism has rapidly girded itself around with all those agencies and helps which tend to bring German citizens into harmony and sympathy with the institutions of their adopted country. The following schools indicate the scope and strength of their educational interests: Central Wesleyan College, at Warrenton, Mo., with four professors and an endowment fund of \$25,000. The college building is three stories, 90 by 55 feet. It has a library of 2,500 volumes and a museum. It has under its care the Central Orphan Asylum, a fine institution, well supported, and has been a great blessing to many poor orphans. At Berea, Ohio, it has an orphanage and college. The property is worth \$125,000, and the institution is in a flourishing condition. In all respects, Berea is one of the strongholds of German Methodism. At Galena, Ill., a massive structure, formerly owned and used by the United States as a hospital, was bought by the German Methodists in 1868 for \$6,000, for purposes of education. A theological course of instruction is a part of its curriculum. In 1873 the German Methodists founded a college at Mt. Pleasant, Iowa; and, lastly, the Martin Institute, in Germany.

The following periodicals, besides the *Apolo-gist*, are published: *The Sunday-school Bell*, *Bible Lessons*, *Haus und Herd*, *Leaf Cluster*, *Pictorial*

Paper. This German literature is supplied by German pens.

At present the net-work of German Methodism covers the country, but how strong it is in the South and in Canada we are unable to say. The last report of the Methodist Episcopal body gave the following figures: Communicants, 63,732; number of churches, 1,169—probable value, \$3,131,849; parsonages, 374—probable value, \$563,575.

These German Methodists are thoroughly Americanized citizens. Romanism would keep the Irishman Irish forever, the Italian an Italian, the German a German, and the Spaniard a Spaniard—anything but an American. The Lutheran Church would do the same with the German, the Swede, the Dane, and Norwegian. So far as it opposes the use of the English language in the schools of St. Louis and Wisconsin it is a traitor to its adopted country, and deserves at least to be denied citizenship. On the other hand, the influence of Methodism has reached the minds of hundreds of thousands of foreigners of different nationalities, and infused into them the spirit of love and loyalty to American institutions.

Dr. Nast still lives, and in the possession of good health, enjoys the honors and the success he has won.

Considering how wide the space over which our German population is scattered, that nearly all on reaching this country are Romanists or

Lutheran formalists, that they cordially unite with infidels and saloonists in opposing Methodism, we regard its success in the conversion of so many souls an inestimable blessing to the Nation. Since its organization among the Germans, Methodism has reached and influenced for good not less than one million of souls for their benefit. Many Romanists and formalists have become Christians in deed and in truth. Wherever one becomes a Methodist, he becomes thoroughly Americanized. Obligations to God embrace obligations to country. Every thoroughly Americanized German acts as leaven upon the minds of his countrymen for the good of his adopted country.

The close connection which subsists between German Methodism in this country and the Church's missions in the fatherland has a favorable influence upon all American interests. At the fountain-head of emigration the Church has an agency ten thousand strong, which is indirectly doing all in its power to prepare such as may migrate for citizenship here. Adherents and Sunday-schools included, this force amounts to more than 30,000 souls. Its church property is estimated at 1,591,167 marks.

The Italians, Swedes, Norwegians, Bohemians, and Danes, in the aggregate a large and heterogeneous body of people, are by no means neglected. In Italy, Methodism has Churches organized in Arezzo, Florence, Foggia, Naples, Perugia,

Pisa, Pontedera, Rome, Forli, Taranto, Terni, Venosa, Alessandria, Asti, Bologna, Faenza, Milan, Dovadda, Geneva, Modena, San Marzano, Turin, and Venice; and to the extent of their influence upon such as may migrate to this country, the Nation is benefited. In Norway, the Methodist Episcopal Church has thirty-two preaching stations, and able native ministry. In this country no considerable settlement of foreigners can be found which Methodism has neglected. In most cases it has pleased God to raise up strong men for this work, both at home and abroad. Among the Indians, in the Indian Territory, Oregon, Kansas, and Nebraska, Methodism has been a power for good. The Welsh and French, in different places, are supplied with the gospel, preached in their own languages. In Cleveland, Pittsburg, and the coke regions of Pennsylvania, the Bohemians are cared for; and twenty missionaries are preaching the gospel in New Mexico in the Spanish language. Arizona, Nevada, and Utah are occupied. A Mormon magnate was heard to say: "I should care but little for the Edmunds Law, if we could keep the Methodists out of this country." But twenty-one missionaries, thirty-eight teachers, twenty-four churches, and six hundred communicants are not there for nothing. Either Methodism or Mormonism must leave Utah, and the bugle of the former has seldom sounded a retreat.

American Methodism expends annually, in the

education and evangelization of the foreign and ignorant elements of this country, nearly one million dollars, and the practical National tendency of these labors is to make them good and loyal citizens. Since our late Civil War, for the benefit of the freedmen the Methodist Episcopal Church has expended more than two and a half millions of dollars.

It is thus that Methodism is to this country as "new wine to a new bottle," holding itself, unconsciously perhaps, in close contact with all National interests. Professedly and really it lets the Government alone. It asks no favors, not even the right to be. This it assumes and asserts without thanks. The Church is mighty in its strength because self-contained, isolated, and undivided. All its resources are concentrated upon its own one work—the salvation of souls. Its power for good upon the State is a thousand times greater than it would be if it meddled with political affairs, or had incorporated in its organization political elements.

Will some one name a humane or National interest which Methodism does not labor directly to promote, or a wrong or an evil it does not seek to abate? What sink of iniquity, like the Five Points in New York City; or what hell, like Mormonism; or what form of society, like the half-barbarous but ever-retreating border; or what mass of ignorance and degradation, like the five millions of freed slaves,—has it not persistently

assailed? And from what difficulty has it recoiled or retreated?

The benefits the country has received from these things have been incidental, and are the more valuable on that account. Both Church and State are free; and marching in distinct and parallel lines, they are the stronger, the purer, and the more beautiful for their independence.

“**WE** need the rich and the refined and the learned, but not at the price of abandoning the poor and the uneducated. We want a ministry equal to the best in the universal Church in erudition and pulpit talent and intellect; and we want a ministry that can go into the hamlet, hut, and the lowest cellar without overawing their tenants with its respectability. How can these two be obtained and continued? How can each class and each man be induced to move contentedly, spontaneously, and eagerly in his own sphere, unimpeded by jealousy against caste? Romanism can do it. Why not Methodism?”

—WHEEDON.

CHAPTER XIV.

THE TRANSITION PERIOD OF THE WORK OF METHODISM.

METHODISM, in its essential elements, admits of no change. The regeneration of the soul and spiritual life are now what they were when Abel was converted and received the witness of the Spirit. In this work meet the realms of nature and grace, and both are fundamental in the scheme of redemption. The spiritual element is the deepest, the highest, and the most far-reaching truth of Methodism, and it must forever have the place of a head-light, directing the way of its march onward from conquest to conquest. Wherever this reality is wanting, at best nothing but the shadow of Methodism can be found.

The question which embraces all others in regard to the future destiny of the Church is this: How can the spiritual element of the gospel be made the most effective and aggressive in view of the peculiar condition of the ever-growing and changing country? Church polity, *per se*, is of no consequence whatever. It derives all its value from the measure of efficiency which it gives to the provisions of the gospel of Christ. That is best which reaches the largest number of souls and does the greatest amount of good. The pe-

cularities of the ecclesiastical scheme of Methodism have been in the highest degree efficient, because they were adapted to the exigencies of the work, and they have been adopted, from time to time, without any regard to theories or to speculative schemes. We think that too much importance can not be attached to the adaptive wisdom of the fathers in this respect. In council, the condition and wants of the Lord's vineyard were ever present to their minds. If an extreme power was ever unselfishly used for the public good, that power was exercised by Bishop Asbury. The itinerant ministry which he handled for more than thirty years accomplished, probably, a hundred times as much good as the same men would have effected had each acted singly on his own responsibility. For a half century, as an agency to bring the gospel to bear upon all classes, and especially upon the lives and habits of the backwoods ruffians and the Southern cut-throats, the camp-meeting has never been surpassed. Thousands, and perhaps millions, of people have, from one motive or another, been drawn into the woods, where they have witnessed displays of Divine power such as would have been experienced nowhere else.

But the great success which attended these early labors of the fathers has contributed largely to change the structure of society, and render them unnecessary. Jacob Young's account of the organization of a great circuit in the Green River

country, Kentucky, given in a former chapter, may afford us valuable instruction. There are now, probably, within the limits of that circuit, twenty, thirty, or forty Churches, four or five thousand Methodists, an equal number of Sunday-school scholars, a system of public schools, possibly an academy, and an educated community of thirty thousand people. Could Young go over that country again, he would see but little of the past, and other scenes and different duties would present themselves for his consideration. The large farm-house, cultivated fields, thriving villages, and herds of cattle have taken the place of the forests and of wild beasts. Let this fact of change be applied as an illustration of what has taken place in the whole country east of the Mississippi River within the last eighty years. The world in which we now live is largely made up of Churches, organized societies, education, refinement, business, politics, reforms, publishing-houses, and the ubiquitous press. About all that remains unchanged is the topography of the country, the unregenerate heart of man, and the power of the gospel to save.

The problem for Methodism now to solve is, how to cling to this work of regeneration without a shadow of turning, and, at the same time, adapt itself to the nature and demands of the age in which we live. In all its history, the interests of the Church and the good of the country never demanded the exercise of more practical wisdom

than now in adjusting means to ends in these changed conditions. Peter Cartwright unwisely mourned because the times in which he lived, with its form of Methodism, could not continue forever; and yet every sermon he preached and every lesson of good behavior he taught camp-meeting rowdies, tended to bring about the changes he deplored. Occasionally we meet now with a veteran Methodist who longs for the return of the four weeks' circuit, and for the times which have necessarily passed away. Not long since, we met an ancient lady, whose religious knowledge, experience, and joy consisted mostly in being able to describe the kind of bonnets the Methodist girls wore when she was young.

Some people have cherished the idea that Methodism was raised up to act the part of a revival agency to the old Churches of the country, and that when it had spent its force in pioneer work, it would begin to "decrease," and that then they would "increase." Regarded in this light, they are resigned to look upon its past success as a providential dispensation. And is it not a fact—a shameful fact—that in some localities, for the want of adaptive wisdom, it has served that purpose? And we acknowledge that in every locality where Methodism does not adapt itself to the condition and wants of the people, it ought to be a failure.

People who never forget nor learn anything, are inclined to sorrow over the degenerate times

in which we live. There are a few left who remember the ancient quarterly-meeting, with its boundless hospitalities, the great sermons preached by presiding elders, and they think the glory of Israel has departed because these mighty displays of grace have not continued to the present time. The lack of adaptive wisdom is the root of these complaints. It is for us, not to create the times and seasons in which we live, but when they come, to adjust ourselves to them, and make the most out of the opportunities they present. The great difference between the past and the present of both the Church and the country, is the result of the legitimate growth of both.

We have referred to the adaptive wisdom of the fathers. In adapting means to ends, they set us an example that is worthy of all imitation. They indulged in no fine-spun theories about Church government; but the practical work of spreading Scriptural holiness over the land was never absent from their mind. What experience proved to be useful they made the most of; the impractical they promptly cast away.

It was not theory, nor any special demand of the Scriptures, nor because it was their aim to build up a magnificent ecclesiastical structure, that they established in its two forms an itinerant ministry—the episcopacy and the pastorate—but because of its adaptation to the condition of the country, apparent in its usefulness. Asbury had practically served Methodism ten years as bishop

before the organization of the Church in 1784, and the Church organization was but the utilization of the principles which experience had demonstrated were adapted to the work of the times. We may, then, at any time, without sacrilege or impingement in the least upon anything that is essential to Methodism, inquire: Is the episcopacy of the Church at the present time, in form, exactly adapted to the best good of the work? Has not the growth of the Church rendered obsolete the expression, "general superintendent," inasmuch as it is not a Disciplinary term, and no one man can see all the Conferences even in a life-time? Does not the expression "general superintendency" express the true idea? Would it not be wise to district the Conferences by law, since necessity requires it practically to be done? Would it not be well to grant, at an early day, autonomy to all foreign Methodisms, allowing them to supply themselves with officers, and a Church government that may take form according to the interests of the countries they are intended to benefit? Are American bishops better qualified to manage Church affairs in Japan and China than Wesley and Coke were to manage our affairs in 1784? Is it not unwise for one Nation—especially a young country like our own—to impose its form of Church-work upon other nations? Is not such policy the essence of Romanism? Again, can Christianity experience a complete development in any country, and produce its best impress

upon the spirit of the people, if propagated by and in accordance with the genius of a foreign nation? Can we explain the fact that so few native Americans become Catholics, only on the ground that a good Romanist can not be a good American citizen? Is it not natural and just that Governments should look with suspicion upon such subjects as owe a supreme allegiance to a foreign power? In asking these questions we care nothing for theory, but simply the adaptation of means to ends.

Similar questions might and often should be asked in regard to the practical working of every item of the polity of the Church, and the law of the adaptation of means to ends should never be forgotten. The developing power of the Church must prove itself equal to the growth of the Nation, if, as "new wine in a new bottle," it fulfill its mission. It can be neither expected nor desired that the Nation will conform its structure to any Church polity—that would be popery; and hence the necessity of flexibility, growth, change, and conformity on the part of the activities of the Church. The country and society of one hundred years ago have done their work and disappeared; or, rather, developed into other forms. Has the Church kept pace with the Nation, clung to its changing phases of life, grasped its spirit, comprehended its interests, penetrated every department, acted as "new wine in a new bottle," and thus practically fulfilled its mission?

As a whole, the Discipline of the Church "as it is," should be greatly respected; but if, in the practical work of the gospel, it is clearly apparent that any "rule" or "regulation" is an embarrassment to the work, we should most devoutly wish that it were out of the way. As a legislator, I should have no more respect for it than I would for a spider's-web spun across my path. If successful, the Church must conform its work to present wants, as in the past it addressed itself to the conditions of the past. As the Nation is passing through a transition period—the old disappearing and the new coming to light—the Church must do the same, or lose its hold upon it.

Incorporated in the Church are all the elements of success. In its doctrines and primal work there is stability. The conversion of souls, and the adaptability of the gospel to accomplish it, will never know any change. The polity of the Church has grown into a piece of magnificent machinery; but if regarded not as means to an end, but as a structure having value in itself, it will then become a useless incumbrance. It will prove to be a clog and a dead weight upon the age in which it exists, if that time ever comes; and the sooner it is swept away, the better for the country.

Only the one who fails to know what Methodism is *per se* can regard these formal arrangements for its propagation as Methodism itself.

The bishop, or the General Conference officer, who fancies that he is doing fully the work of a Methodist, though he limit his labors to the running of this machinery, has lost or forgotten the true spirit of his calling. If the Church has an office which places its incumbent above, below, or outside the work of beseeching sinners to be reconciled to God, or makes such work secondary, it ought, at the earliest moment, to be abolished. When young in the Conference, we were visited by Leroy Swormstedt, Book Agent at Cincinnati, and we feared from this business man—this man of money, figures, and accounts—that we might be treated to a cold, doctrinal sermon; but, though many years have passed away since then, that discourse is remembered as being a thorough-going revival sermon—a model for all preachers, young or old, to follow. One Sabbath at Chautauqua we sat beside a distinguished layman, whilst a Methodist bishop labored through a discourse of an hour and a half on the Reasonableness of Christianity, in which the most shadowy metaphysics played a conspicuous part; and as the discourse came to an end, the layman quietly remarked: “I wish the bishop had preached a sermon!”

An evangelizing gospel is what the people and the Church, always and everywhere, need. Visiting the laity, and praying with them, and laboring for the conversion of souls, never ceased to be the overshadowing object of Bishop Asbury's labors

till he ceased to live. This conception of Methodism, and this spirit, must remain as the permanent element in the Church. When Valentine Cook, James Axley, J. B. Finley, Jacob Young, Peter Cartwright, and other mighty men, were placed on districts, they went forth not merely as officials, but as evangelists, and as the leaders of evangelists. Their commission from on high was not in the least modified by their office, but they still made full proof of their original ministry. When a presiding elder shrinks up into such small proportions that he can stay in his house all the week till Saturday morning, declining to attend his home prayer-meeting, then take the train for a quarterly-meeting, be content to preach to a dozen or so on Saturday afternoon, preside in a modern Quarterly Conference, at night attend some "order," then go through the services of the Sabbath, take his thirty or forty dollars, and return home to spend another week,—he is, to say the least, not exactly of the Asburian order. Such a man, in fact, can not have a spark of Methodist fire burning in his heart; and he has become one of the driest, most worthless, and costly pieces of timber in the whole structure of Methodism.

Every Methodist, high or low, for the good of his own soul, needs to be in at least one revival every year. The beginning of Methodism was a revival—a revival which has been felt in every part of the world, and continues to this as the re-

ligious life of two continents. In the preservation of this high spiritual temperature of the Church, it will be an easy matter so to modify its policy, from time to time, as the exigencies of the work may demand. Stability at base, attended by such adaptive changes as occasion may indicate, are what the Church needs to accomplish her great mission.

The age of Asbury encountered difficulties of one kind; this age is called upon to meet difficulties of another kind; and of the two these are by far the greater. How simple was the work of a Conference in those early times. Asbury made the appointments. The preachers, in the meantime, held a revival, and there was not much more of it. Compare the proceedings of such a Conference with the Minutes of a modern Annual Conference, and note the difference. The law of change and the adaptive principle are fortunately incorporated in the constitution of the Church. In the development of society, as new interests have presented themselves, the Church has not often been found blind, careless, or indifferent. We do not claim perfection for the law as it now stands, nor infallibility for its administration. As a whole, we would not decline to compare our methods with the methods of other Churches: We might learn something to our advantage from them, and they from us, and all parties would be benefited.

A Presbyterian minister in California gives the

following plaintive picture of the operations of his Church in that State:

"Now, as relates to the work of the Board of Church Erection. One town, where I preach twice a month, had six months ago about fifty inhabitants; now it has over one thousand. We were preparing to organize and to build. Everything is done here on red-tape principles. Now look at this picture. About the middle of April Presbytery meets; a committee is appointed; then, say in May, the Church is organized. Now we want a building site. One is offered; but before we can get it, according to law, (1) a Board of Trustees must be elected; (2) a certified copy must be returned to the trustees (this may come in three or six months); (3) this certified copy must be taken to the county-seat and filed by an attorney. Our county-seat is eighty-five miles distant, over a high range of mountains, and the cost of the trip, aside from any expenses in the city, is \$17.75. Now we are ready to commence a petition to the board for a grant for aid; and, if we get a grant at the end of twelve months from first commencement, we do well. Now, look at other Churches. At the town of which I speak, I preached twice a month, and the Methodists the other two Sabbaths. There is but one house where we could meet. The district had outgrown its school-house, and is building a large, new house, and we occupy the old one.

"But I found when I went there last Sabbath

the Methodist preacher had telegraphed the elder, he telegraphed the bishop, and in less than two weeks they purchased the house, organized a Church, placed a permanent minister, hold the key, and we are left out in the cold. Thus, by their incisive policy, they accomplished in less than two weeks what we, with our cumbrous policy, could not accomplish in eighteen months; and what is true of this is true of every important field on this coast.

“There is not an important point in the State they can not reach and control, or desirable property they can not possess, in seventy-two hours; and yet in the East the Churches wonder, and charge us with inefficiency and want of adaptation to our work.”

Too much of a disposition to “stick to the Discipline as it is” may throw the Church into a rut, and make Church forms an end rather than a means to an end. On the other hand, too great a disposition to change would be equally disastrous. And then the future of this country will be characterized not only by wealth but by scholarship, science, art, literature, elegance, and refinement. In all these respects the Church must step to the front, and give to them her refining and sanctifying influence, or they will be prostituted to purposes of corruption. Is Methodism invested with the ability to keep burning the fires of spirituality, and at the same time lay its hand upon the inevitable arts, elegancies, and refinements of

life? Humanity is bound to move along these channels, and the Church can not remain innocent and abandon any class in society. The wealth of the rich is needed for educational purposes, for church-building, and for the support of the benevolent enterprises of the day. Asylums for the unfortunate of all classes, well endowed, should be equal to the demands of suffering humanity. That Methodism may act well its part in these respects, it must throw its influence around the rich, and keep before them the wants of the people. Wealth, sanctified to the good of humanity, is an acceptable sacrifice to God. This principle should be incorporated in the structure of organic Methodism.

Art, literature, and elegance may innocently characterize a poem, a painting, an oration, and why may they not adorn and elevate a human character? We believe that, as is often the case, to associate refinement and taste with pride and vanity, is false in fact and pernicious in principle. The Being who painted the rose, and gave man a capacity to perceive its beauty, must be a lover of beauty. Shall not Methodism aspire to be a blessing to the world all along these lines? Why not? If culture and refinement were blotches and stains on one's character, then, of course, these and all kindred things should be avoided. If ignorance and coarseness and vulgarity were virtues, then these should be assiduously cultivated. But who believes any such nonsense? A broad

and intelligent view of the relations of Christianity and humanity will clearly reveal the fact that they should touch each other at every stage and along every line of the development of the latter. Faith, love, humility, and every Christian virtue are beautiful graces; but they never appear at their best unless associated with knowledge, culture, and elegance.

The complaint has sometimes been made that Methodism was not a success in all places, especially in some of our cities. If failure there be, whatever the cause, we are sure it is not in Methodism *per se*. Either there have been local troubles, which have impeded its progress, or the law of adaptation has been grievously violated. In either case, the Church should master the lessons taught by past experience, remember that there is before it a future, and start again. We know a city in which Methodism once enjoyed a vigorous growth; and as it became wealthy and strong, the ministers there stationed unfortunately felt that they had in hand a little kingdom of their own—a mine that they, by combination, could work for their own benefit and use for selfish ends. Then it began to wane on their hands; and now where once they led, they drag in the rear. Methodism withers in the hand that uses it for selfish purposes.

As might have been expected from the wide and rushing sweep that Methodism has taken, it has admitted to its fold many whose lack of

character promised nothing but betrayal. Where it is known that there is no "depth of earth," a harvest can not be expected, and there is no disappointment. The grand characters Methodism has given the world many people are as incapable of comprehending as of acquiring or imitating. It is difficult to lift them above the low plane of self-seeking and time-serving. They are Methodists no longer than that Church suits best their convenience. As they have not the character of a Methodist, in going out from us they sacrifice nothing, and Methodism loses nothing. The phenomenon that such trifling people exist must be accounted for—not with Methodism, but with Providence.

From our present stand-point, it is easy to see that in the near future Methodism must engage in a fierce conflict with rum and the corruptions of wealth. The adjustment of the Church to this work should be made a subject of study.

Events of vast importance are to be unfolded in the near future. The child is now living who will see the population of this country not less than three hundred millions; and should, in the meantime, British America become a part of the Union, and connect us territorially with Alaska, another hundred millions may be soon added. A large percentage of this addition will be composed of the half-civilized Catholic population of the cities of the Old World. Our colored population will have reached the enormous figure of not less than

forty-five millions. The Mongoloid tribes will be on our soil in large numbers. And the reduction of this heterogeneous mass to unity is the question for statesmen to consider. To bring it under the sanctifying power of religion is the work of the Churches. The case is all the worse because of the bitter and persistent enmity the papists cherish towards the schools of this country. Yet the coming mass of humanity must be educated and Americanized, or this Nation fails to fulfill its destiny.

But in the great battle that is upon us, and that is to grow fiercer with every passing year, we are anxious that Methodism should know its mission and accomplish it. Its past history is honorable, its present position is strong, and its future is simply the problem of fidelity and adaptation. The part it is to act in the moral world must run parallel with the part the Nation performs in the political. Its mission is the higher and grander of the two. The forces to be arrayed against all that is precious in American life are tremendous and complex in the extreme, and they must be boldly met and vanquished. Other Churches are becoming strong, and their thorough co-operation, making of them practically a unit, is possible and much to be desired; but, in all emergencies, Methodism must preserve its own lines, use its own weapons, and ever keep on the offensive. As the post of honor, it must ever hold the post of danger.

“**A**ND unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law; to the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some.”

—PAUL.

CHAPTER XV.

METHODISM ADAPTED TO THE SPIRITUAL CONDITION OF ALL PHASES OF SOCIETY.

IN the progress of their development, nations, as well as individuals, move from one stage of the inevitable to another till the end comes. Though man is a free agent—free within the realm of duty and responsibility—yet, in many respects, he is a creature of necessity. Above and around him are powers which largely shape his destiny.

The rough, rude, and wild form of society which at one time characterized the Mississippi Valley was an inevitable result of its surrounding conditions. Men necessarily conformed more or less to the free, wild aspects of the times, which day by day left their impression upon their mind. A man, clad in the skins of animals, his feet protected by their raw hides fastened on with thongs, his head bare, and his hair a mat because he is a stranger to the use of a comb, introduced into a fashionable drawing-room, would be to fastidious modern society an unsightly object; but such was the appearance of George Willets, when, without an introduction and a stranger to everybody, he appeared in the Presbytery of the Cumberland

Presbyterian Church of Kentucky, and delivered one of the most touching, soul-melting, and soul-inspiring addresses that ever fell from the lips of man, and saved that Church from extinction. This fact, and thousands besides that might be brought forward, prove that religion condescends to mingle with the ignorant, the poor, and the coarse aspects of life.

To what is called taste and refinement, James Axley never ceased to be a natural curiosity. In childhood he nestled among the canebrakes of Kentucky, and his only schooling in riper years was received in nature's university; but, though unhewn and unpolished, he was a huge block of the purest marble. He combined the simplicity of a child, the tenderness of a woman, the piety of a saint, and the courage of a lion. After preaching a marvelous sermon at Chillicothe, Ohio, Governor Tiffin invited him home to dinner. After grace was said, without waiting to be helped, he took from a plate before him the leg of a fowl, and holding it in his fingers, ate the meat and threw the bones out on the carpet to the dog, just as he would have done in his father's floorless cabin in Kentucky, where he grew to manhood. Peter Cartwright was at the table, and there would have been a roar of laughter; but the masterly eyes of Mrs. Tiffin ruled the feast, and sobriety was preserved. Here was a combination of intellect, humanity, rudeness, and piety, that was seldom witnessed in such perfection anywhere.

In political times, when "hurrahing" for candidates for office was the order of the day, a rough, ignorant young man, at a camp-meeting in Ohio, was powerfully converted, and as the best he could do to make his feelings known, he leaped upon a bench, and shouted, "Hurrah for Jesus!" "Hurrah for Jesus!" and who will say that man or angel ever offered to God more acceptable praise?

And what shall we say of the knock-down, drag-out camp-meetings, with which Cartwright, Finley, Dimmitt, and others, were so familiar, along the border? Did the Holy Spirit deign to mingle its hallowed influences in such scenes of boisterous rudeness? At a camp-meeting, where Bishops Asbury and McKendree were present, the strong arm of a layman had laid a group of ruffians in a heap, the leader of the gang at the bottom; and after they had been bound, and order restored, Asbury ascended the pulpit to preach. He prefaced the services by saying: "It must be confessed that all our Methodist people are not yet sanctified, and this fact should be understood by the disturbers of the peace, as it is sometimes dangerous to trifle with them." The sermon which followed was attended with the demonstration of the Spirit and power sent down from heaven. One of the most effectual sermons—resulting in many conversions—Cartwright ever preached, was at a camp-meeting on a Sunday night, after he had spent a large part of the day in conquering a peace with a band of ruffians.

Before his hammer-like fist, some of them, during the day, had fallen to the ground as dead men. Again we ask, Is it possible for religion to exist in the midst of such rudeness? If not, should the people of the border have been abandoned to their follies and crimes? We hesitate not in saying that Methodism did well in adapting itself to their condition; and that in the best, if not the only, way possible, it saved them from barbarism.

The law of the inevitable is still upon the people of this country. Wealth, education, and elegance were as sure to come as that the years rolled by. Pioneer and backwoods' times are everywhere passing away, and with them their rude conditions of life. Those days had their peculiar glories, but they could not continue forever; and our strong attachments for the past should not be allowed to interfere with the duties and responsibilities of the present and of the future. Whilst Methodism retains a sacred recollection of its early triumphs, is it not in a position to bend like energies and equal ability upon the duties of to-day, and to such further duties as changes in society will bring to its door? There is no human element or interest in the Nation, which is not positively criminal and injurious, that is not entitled to the sanction and elevating support of religion. Education may take on a religious or an infidel cast, and such should be the activity of religious educators that the infidel

will find but little that he can do. All other refinements and elegancies should have, as their crowning excellency, the beauty of Christian graces.

But some well-meaning people are far more likely to associate religion with poverty than with wealth, with rags than with robes, with ignorance than scholarship, with boorishness than refinement, with coarseness than elegance,—mistaking outward appearances for the inward graces of the heart. They mistake an exquisite taste, which is partly natural and partly acquired, for vanity and pride. They can, without the least difficulty, discover piety at a border camp-meeting; whereas, in a magnificent sanctuary, in which refinement characterizes all the services, they can see nothing but the pride of taste and art. Especially at the present time, whilst the Church is passing through its transition period from frontier rudeness and poverty to wealth and culture, views and feelings may be greatly mixed—some cherishing the notion that every Christian should take Lazarus as a model; and if a man is not a Lazarus, he must be the worldly, heartless, godless, rich man.

But all such crude notions will shortly be outgrown. They will depart with the departing times, and the Church will be free to address all her energies to the momentous present, and prepare for the responsibilities of the new future. What that future will be, the present condition of the country reveals with sufficient clearness. If

true to itself and to its mission, the Methodism of the future will grapple with all its questions and interests in the same practical and energetic way that it grappled with its duties in the past. Its business is not to make the world, nor make society, but to take both as it finds them, and give to them the spiritual power of the gospel of Christ. The rudeness of the past our fathers deprecated, but endured; the refinements of the future we should hail with delight, and give to them the purity and elevation of Christian virtues.

When an evil is called good, society must suffer as a consequence, and the calamity is nearly or quite as great when a good is called an evil. Whilst all forms of heathenism and Romanism have put the ban of their condemnation upon things that are perfectly innocent and harmless, they have also authorized crime and elevated human traditions into divine laws. Every form of civil and of social life, from the most primitive to the most elegant, has its amusements, relaxations, and recreations, and these should be regarded as fixed, necessary, and permanent elements of society. Chautauqua has approached the question in its own bold and practical way. Time and room in abundance are appropriated to amusement and recreation. Track and field athletics receive special attention. Tennis courts and croquet are open all the season. A tournament is held in August. Match games are fre-

quently played between base-ball nines. Eight-oared crews are formed and trained by college boating men. The bathing beach is perfectly safe. Light cedar boats, of the St. Lawrence River pattern, are kept for rent at reasonable rates. Boating on the lake is found to be a great luxury, especially by the ladies. With a little experience they become expert with the oar. When not absorbing and bewitching, coming in between Christ and the soul, they should receive the sanction of religion, and form in part the joy of the household. That the censure of the Church may be salutary in its effects, it must never be visited where it does not belong.

Judging from the way Methodism has, from time to time, pushed out of its primitive root new shoots, we judge that it must be full of vitality. Whilst yet an infant, a publishing-house appeared, which, at this early date, has become the greatest, the most vigorous, and fruitful in the world. In 1818, a missionary branch shot forth, and already its leaves are used for the healing of the nations. Later a Church Extension shoot came forth from the same roots, and no one can estimate the good it has done. At the close of the war, the cry of some four million freedmen was heard, and Methodism stretched forth another arm of moral, educational, and religious service in their behalf.

In the person of Wm. Taylor, the idea of self-supporting missions was given to the world; and should his precious life be spared a few years

longer, we have little doubt that it will be made a practical and permanent reality.

The present method of Sunday-school work practiced throughout the Protestant world is but an idea, which was made fully effective by Bishop J. H. Vincent, in the Methodist Church, and then given to the world. And what is Chautauqua and the whole Chautauqua movement but an offshoot from the same Methodist root? Originating in the mind of a layman—Lewis Miller—and liberally supported by his generous purse, it has enjoyed the full benefits of the organizing genius of Bishop Vincent, and become, at the end of seventeen years, one of the wonders of this age. As compared with 1800, a new world in less than a century has appeared. The America of to-day never had an existence before, and the question for Methodists to ask is this: Will Methodism have as firm and intelligent a grip upon the peculiar work of the twentieth century as it had upon the work of the nineteenth? The twentieth century will have in hand much to do that the nineteenth never dreamed of. As both epochs will soon be before us—the one past, the other future—do we comprehend the difference between the two periods, and especially the peculiar duties of the present?

Such Methodists as delude themselves with the notion that Methodism was called to be a John the Baptist to do preparatory, pioneer work, and then pass away, do, to the extent of their

ability, damage their Church. The work of Asbury, the conversion of souls, is now exactly what it meant in his day. There is nothing in the Sunday-school, or Epworth League, or the Chautauqua movement which can in the least modify, or change, or supersede the importance of this work. The strength of the entire Methodist body depends upon the healthfulness of this its tap-root. Where the country still calls for pioneering, it must be done, unselfishly and devotedly, as of yore; but where the country has become rich, and the people live as princes, the Church must remember that her Lord and Master is a Prince, and not forget her high and holy calling. All classes in society are alike largely the creatures of circumstances, and they equally need the same Christ and the same gospel. When the Church shall fully realize that the gospel is adapted to the spiritual wants of all people, and that rudeness is less suited to its spirit than taste and refinement, it will be able more hopefully to approach its work among the rich.

Methodism suffers reproach because of the divisions which exist in the great body, and yet much of this censure is undeserved and misplaced. It would be impracticable at present for a General Conference, as a legislative body, to do business in which all the branches of Methodism in this country were properly represented. Not less than eight hundred delegates would be necessary, and such a body would be too large and unwieldy for

practical work of any kind. The genuineness and unity of Methodism ought not to be affected in the least by the variety which exists in its forms of government. Romanism has preserved unity of organism and doctrinal teaching by suppressing investigation, and denying the rights of private judgment to its people; but Methodism, throughout the world, has preserved doctrinal unity by encouraging the widest investigation and the boldest criticisms. The body of Christians never lived that presented to the world a brighter or a more lovely aspect than Methodism does in this respect. The boasted unity of Romanism is the result of the mental slavery, degradation, and shame of humanity; that of Methodism, the mind's largest liberty and its supreme glory. When we call to mind the great truth that Methodism is, *per se*, spiritual in essence and work, we see that unity now prevails, and that the divisions refer only to the details of its practical operations. The essential spiritual facts in the case, such as constitute the true glory of this great spiritual movement, are mostly concealed from the public gaze, whereas the outward and secondary only attract its attention.

The approaching Ecumenical Council of Methodists ought to consider this subject, and formulate such a declaration as will leave untouched the autonomy of all Methodist bodies, and, at the same time, recognize the spiritual, mental, and doctrinal unity that really exists. As there is no

schism in Methodism *per se*, it should be presented to other Churches and to the world in the beautiful robes of its unity. We are the more desirous that action in this respect should be taken at the earliest moment, because of the influence it will have upon the relation the parent Church should sustain to its mission-fields abroad and evangelizing work at home. If organic unity comes, let it come; but it will be the result of growth.

If what we have written about Methodism is of any value in any particular, it is in what we have said on the adaptation of means to ends. We have seen that, at the time of the infancy of this Nation, the Presbyterian, Congregational, Episcopal, Papal, and Baptist Churches were not, in spirit and methods of work, adapted to supply the religious wants of the people, and that Methodism was made to spring up, as it were, out of the soil for that purpose. As a consequence, it received its cast primarily from the work it was called to do. Lee, with his Bible and hymn-book in hand, was turned loose in New England. His practical directing law was the demand of the work which presented itself to his hand. Could he revisit the earth, and go over that ground again as a minister of the gospel, how different would be his course! Instead of being left alone on Boston Common at the close of his first service, he would find a welcome in the hearts of thousands; and instead of having to spend some days in a vain search for a

preaching-place, he would not be able to enter half the doors that would be open to him. Would he endeavor to restore the past, or would he take the country as he now found it and conform his labors to its present needs?

Well, here we may learn a lesson. As differs 1790 from 1890, so differs the United States from China, Corea, Japan, Africa, and India; and we should never make it an aim or an object to reproduce in form either our Church or our Nation in any of those countries. We are intent on carrying and establishing there the power of Methodism—that is, life for the dead—and all beyond that work is of secondary importance. The example set by the American Church in the matter of adaptation of means to ends, should be followed to the very letter by all laborers in foreign fields. They should study the character of the people, the structure of society, the national spirit, and, without attempting to Americanize these, or change their ethnic character in any way, bring them under the power of the gospel. An attempt as a primary object to establish the machinery of a Church of any kind, after the Romish fashion, will, and ought to, defeat the purpose and work of any mission.

If the missionary studiously apply himself, in the most practical way, to effect the conversion of souls, and then secure the fruits of his labors, the ecclesiastical organization he needs will grow up around him as it did around Wesley. The life

of an acorn, in its development, takes on the form of an oak, and in this fact we perceive the action of a law which is universal in the nature of all living things and beings. Methodism, as a kind of life, must take on some form wherever it exists; and as Japan and Germany differ from this country and from each other, we may expect the one Methodism, in the different countries, will organize for itself a form of expression and action best suited to each country. British and American Methodism is one in nature, and yet neither could wear the other's clothes. Each is probably the best suited to its own climate, social life, and style of work.

If, then, we grant autonomy to Methodism in Japan, Germany, Sweden, and other countries, and the Churches clothe themselves with an ecclesiastical dress differing from each other and from that of the parent body, will they be any the less Methodists on that account? We think not. Wherein Methodism in this country has made mistakes and failed—has been as “the clay which marred in the hands of the potter”—those countries may profit by our misfortunes, and be a greater success. Not too much authority, not too much government from without, but an abundance of spirituality within, and obedience to its laws and demands, are what is needed.*

* Nearly all the divisions which have taken place in the Methodist body, especially in England, may be traced to an excess of ecclesiastical rigidity, suppressing personal convic-

We see no reason to find fault with the past, and these remarks are made with reference to the highest interests of the near future. Methodism in Mexico, as a mere appendage of American Methodism, is made the victim of all the animosity which that people entertain toward this country. As an independent and an integral part of that Republic, and the conservator of its religious interests and its glory, Methodism would present to the people a far different aspect. Bound, as Romanism is in this country, to the authority of the pope, Americans have reason to look upon it with the deepest distrust; and the same principle applies with some force wherever a Church on the soil of one country is subject to laws which originate in another.

But have we not in the past cherished a lurking distrust of the capacity of the people, among whom we have planted missions, to care for themselves? Do we not look upon them too much as if they were sickly infants, which needed a great deal of nursing? We should not forget that till a people reach the point of self-reliance and self-help, they amount to but little. As fast as possible they should be left to think and act for themselves. In no other way can Christian manhood be developed among them. It is only through the process of staggering that the child can learn

tions of duty, and spiritual liberty at home. Booth and Bryan, especially, went without the Church to do for humanity what they were not allowed to do within her pale.

to walk as a man. American Methodism was left to itself not an hour too soon by Mr. Wesley. To the responsibilities it assumed we are to look as the human source of its immense strength. No call after that was made for either men or money from abroad.

Then, is it not a well understood fact that, if China or any other country ever becomes Christian, it must be through the labors of its own people? That Christianity must, as it were, become indigenous, and grow up out of its own soil; be watered by its tears; and that one country can never impose upon another country its form of religion? It is largely the operation of this law which has saved this country from the curse of Romanism, and which will protect us in the future from the grasp of its power.

In many respects the Chinese have given proof of good capacity for scholarship, government, war, business, and trade; and if thoroughly converted and instructed in the doctrines of the Bible, we can see no reason why the affairs of the Church should not be intrusted to their hands. If they can act a man's part in the affairs of the world, why not in the propagation of the gospel? They know their country; they understand the spirit of its people; they can speak their language; and unless there is some occult defect in their character, they should be thoroughly trusted. If Christianity would, within a few years, die out in China, in case all foreign missionaries should

leave that country, the fact would demonstrate that they are now cultivating a barren field; but we do not believe it, and we are not sure but that the increased responsibility which would in that case fall upon the shoulders of the native converts would be the best thing that could happen to them. The proper adjustment of all these questions is to have an important bearing upon the future of the Methodist Church.

The latest developments from the root of Methodism—the order of deaconesses, and the Epworth League—we have not seen proper to notice at length, as they are of recent origin, and have not become general in the Church, or of National importance. Both branches have, however, started well, and promise great usefulness. If they shall prove to be vital with Methodist sap, there can be no doubt of their success; but if they are human contrivances, or mere imitations of something which has existed elsewhere, they will speedily come to naught. Should the League become a success, and the *Herald*—its organ—gain a circulation of 200,000 or more copies, Methodism would become a less valuable harvest-field for other denominations than it has been in the past.

There are three lines of work before the Methodist Church which must never be lost sight of for an hour. The first is the thorough regeneration of the soul by the Holy Spirit. For this there can be no substitute. The absence of such

work in the Church strips it of its mission, leaving behind empty forms and dead ceremonies. If this question is always viewed in the light of Scripture and the past history of the Church, its importance can not be misunderstood?

Then, as only second in importance, is the adjustment of means to ends—of labor to the times—to the condition and wants of the country. The fundamental elements of religion can never change; but changes in society are always coming and going, and every change brings a new want to the surface. The religion which brought a man out of the gutter and poverty and misery, should follow him into his palace, and be his strength and solace there.

And finally, in its missionary work the Church should remember that the nations need the light of the gospel, and that the ecclesiastical form the religious life may take on is a secondary matter. When we have done for a country about what Wesley did for America, we should gradually withdraw our hand, and give the people the benefits of self-reliance—give religion a chance to become indigenous to the soil, and not remain a foreign importation. The complaint of the pundits of India that we preach to them a European Christ, should be silenced.

“**WE** believe in the headship of the great Redeemer, in whom man is divine. Under his leadership there is ‘progress,’—a progress of the individual in knowledge, holiness, and fitness for an inheritance with the saints in light; a progress of the gospel of Christ, by means of his Church, to a universal millennial triumph; a progress of the world’s history, under the guidance of Providence, until its consummation in the final judgment of the human race by the eternal Son of God.”

—WHEDON.

CHAPTER XVI.

THE PRESENT AND THE FUTURE WORK OF METHODISM.

IN old countries, where governments are despotic, society, from generation to generation, remains about the same thing over and over again; but in a vast and rapidly-growing republic, like the American, change is the order of the day. The old is ever departing and the new demanding attention. For the Church to become stereotyped and fixed in its activities, is to become obsolete and worthless. As our country is advancing in all directions with rapid strides, if the Church would retain her hold upon all phases of society she must turn her back upon past forms of work, however glorious, and fix her attention upon the present and the intruding of a mighty future. She must never forget that the business of the nineteenth will not be the business of the twentieth century. As a condition of entering fully into the spirit of the new age, and grasping firmly its duties, it may become necessary for the Church to be born again. Old leaven that has been used has expended its force, and is good for nothing. It must be cast out. As a new lump, the Church must start off in a new career and engage in new conquests. What is valuable of the past can be

retained only as it is utilized in future conflicts and victories.

In this matter of change, Methodism is manifesting a most commendable aptitude. At this early stage of its history it is deep in the work of education. Its grasp of missionary work is world-wide, and there are Methodists now living who expect to see heathen nations evangelized. The unfortunate freedmen have found in Methodism their most powerful and steadfast friend. In the matter of church-building and Church extension, the strong have contributed many millions of dollars to help the weak; and to-day the Church is alive to all the interests of the Nation, spiritual, moral, political, and commercial.

From experience, the Church has already learned that it can deal with nothing successfully unless it make each item of work a specialty. "Glittering generalities" accomplish nothing. Clear conceptions of specific work are essential to success. The Church has now in hand the forces, and she is in position to take hold of any human interest which may demand attention. As a part of the Nation, and as the conservator of its highest well-being, it is called upon by both right and duty to bring its influence to bear upon all the affairs of the Government. Without regard to party, the good is to be openly supported and the bad as decisively condemned. Should the President appoint to a high and honorable office one whose character or principles are condemned

by the best part of the people, he should at once be made to feel the scorch of their indignation, and at the earliest moment be retired to private life. Should the Vice-President give to the country an example which is an encouragement to vice and profligacy, the press and the pulpit alike should take him in hand, and place him on the level his conduct merits. Senators, judges, legislators, and the governors of States should know and feel, beyond the possibility of forgetfulness or doubt, that there is abroad a mighty and ever-active moral sentiment to which they are amenable. That the Church may exercise its legitimate and full power in this respect, it must belong to no party, and be free from everything that looks like political or Jesuitical intrigue.

The only antidote for the corruption which seems to be inherent in politics is found in an intelligent and bold public demand that the right prevail—a sentiment which, argus-eyed, watches kindly the good, and, as a moral Nemesis, pursues the evil. The Church should really be a moral terror to bad men, who, by any means, have attained to places of public trust. As the Nation becomes great, and the affairs of the Government complex and far-reaching, the ever-watchful conservative power of the Church should be ubiquitous and constantly felt.

The time has come when this subject should receive the careful attention of our keenest and broadest minds. Annual and General Confer-

ences, as well as the pulpit, should, when needed, reproduce the thunders of Mount Sinai. Without mixing or meddling with party politics, the Church should place upon every National interest the impress of Christian principles. The more fully Protestantism does its duty along all the lines of National development, the less evil and un-American influences the Jesuits of Rome will be able to accomplish in behalf of popery. The time is near when Methodism, in this respect, must arise and make her power more fully felt than it has been in the past.

The pressure of Church influence upon the Columbian Fair should be such that the authorities will clearly see that, with the gates open on Sunday, and saloons established on the premises, it can not be a success. When Christians respect themselves and their religion, they will command the love, if not the fear of others.

The evil which corrupts and afflicts American society at the present time, quite as much as any other, is technically known as the social question, and none is less promising of an early abatement. Compared to this, the evil of intemperance is perhaps of but secondary importance. We know but little of it for the reason that we recoil in disgust from the investigation before it is half completed. Whatever treatment it has received has been rendered in a general, indefinite, and ineffective manner. Mr. D. S. Moody, whose common sense is marvelous, and whose means of observation have

been very extensive, is credited with having said that the places of ill-repute in this country have been largely supplied from Sunday-schools. Now, we wish to say that the time is at hand when the Church should give special attention to this deplorable feature of American life. At present we are drifting, and dealing in aimless generalities. It is important that there be brought to bear upon this subject the genius which made the pioneer ministry of Methodism so glorious. It calls for the study of the statesman, the shrewdness of the politician, and the practical wisdom of the divine.

But few of the abandoned can be redeemed. But they will soon be gone, for with them life is short. The overshadowing question to be asked is, What can be done to preserve the young and innocent? Around this point the rally of an immense and well-organized force should be made. As the Order of Deaconesses has been restored to the Church, is there not here a field the women can enter and do a vast amount of good? To begin, it is necessary that special and universal attention be called to the importance of the chastity of the Nation, and then formally to organize the work necessary to preserve it. Should the Churches of the land enter into a league, offensive and defensive, for this specific purpose, the effects would, in time, everywhere be felt. As the Church should always adapt itself to the work of the times in which it lives, Methodism must arise and shake

herself, and bestow upon this subject the shrewdness and the zeal which has characterized its action in other respects. A special baptism for this work **may be needed**. As the conservator of the Nation's morals, the Church can not ignore or evade the question. Various suggestions come to mind, but we distrust their wisdom. A knowledge of the best methods of action can be learned only by the experience of specialists, who may consecrate themselves to this department of work. Preserve the innocent, and in ten years the social question will be practically solved.

The relation of the Church to temperance has already been discussed at length, and it is only necessary to add that, in all probability, a great battle is pending in the near future, and that Methodism must retain its place in the lead. In the center of the Nation a column of prohibition States is in line of battle, and their position must be fortified and held against the fiercest assaults of the enemy. This field of labor calls for all the ability, zeal, and boldness of the primitive pioneer.

One of the alarming phases of American life is the prevalence of divorce. It is thought by many that the very existence of the marriage covenant is threatened by it. In the twenty years which intervened between 1867 and 1887, 328,716 divorces were granted in the United States, turning loose upon society 657,432 divorced persons. To this extent divorce has abolished marriage, and

the evil is increasing from year to year in nearly all the States of the Union with great rapidity. At this time not less than fifteen thousand divorces take place annually among us. Probably in every hundred divorces ninety-nine of the number seeking to sunder the marriage tie have met somebody else they desire to marry. In such cases something must be done to meet the requirements of the law, or else, on the mere notions of a judge, a divorce must be procured. What complicates and renders more difficult a solution of this problem is, the variety of laws which prevail in different States on this subject. From one of the "Present-day Papers," in the *Century*, on "Problems of the Family," written by Rev. Samuel W. Dike, we quote the following:

"Out of the total of 328,716 divorces granted in the United States in the twenty years from 1867 to 1886 inclusive, 289,546 were granted to couples who had been married in this country, and only 7,739 were from marriages celebrated in foreign countries. The place of the marriage of 31,389 is unknown. One-fourth of these latter are reported from Connecticut, as that State does not require a disclosure of the place of marriage in its libels for divorce. Now, the report shows that out of the 289,546 divorces, whose place of marriage was in this country and was ascertained, 231,867, or 80.1 per cent, took place in the same State where the persons divorced had been married, and 57,679 couples, or 19.9 per cent, obtained

divorce in some other State. The migration from State to State to obtain divorce must therefore be included within this 19.9 per cent. But it can not be even anything like the whole of it; for in 1870 there were 23.2 per cent, and in 1880, 22.1 per cent, of the native-born population of this country living in States where they were not born. Of course, this last class comprises persons of all ages, while that under special consideration is made up of those who migrated between the date of marriage and that of divorce. The length of married life before divorce in the United States averages 9.17 years, which, I think, is from one-third to one-half the average continuation of a marriage in those instances where divorce does not occur. Careful study may lead to a reasonably correct approximation to the proper reduction from the 19.9 per cent, and thus give the probable percentage of cases of migration to obtain divorce; but at present I would not venture an opinion on the point. It certainly is a very small part of all the divorces of the country, though varying in different States. But the necessity of such investigation is the point it illustrates. The discovery of these facts alone justifies the cost of the invaluable report of the Department of Labor. It can hardly fail to compel the study of the problem of uniformity from almost entirely new points of view as to its real nature and place in the general question."

When, where, and by whom has this evil been

systematically attacked? If ready to advance, has the Church decided upon its line of action? Shall it strike at the root of the difficulty, and labor to make all marriages wise or fortunate? Shall a special effort be made to infuse into the marriage covenant more of the religious element? Shall the Church take a stand against granting a divorce for any reason whatever, but permit in certain cases a separation? Were a second marriage impossible while a husband or a wife were living, would not applications for separation be reduced at least seventy-five per cent? Can the marriage covenant be preserved only on this ground? Can any other policy save society from hasty and inconsiderate marriages? The early power and zeal of Methodism, once expended upon motley crowds which have mostly disappeared, must be brought to bear upon this question; and, as an element of American life, it demands immediate attention. Whatever action legislation may take, practical results can be reached only as community is brought under the influence of a vital Christianity. A special baptism for this work the Church may need.

One of the demoralizing and disturbing elements of society is the still unsettled labor question. If left solely to the management of capital on the one side, and labor on the other, the contest will be between two antagonistic powers of selfishness, and the mightiest will prevail. On such a basis no permanent settlement of any kind

can be effected. In order to permanency, a sense of justice and right must prevail on both sides. Legislation and labor combinations may help the question, at times, in some localities; but practical results, satisfactory to all, can be reached only by the conscientious adherence of all parties to the Christian principles of the brotherhood of man. The capitalist should have an interest, not only in labor, but in the laborer, and this feeling should be freely reciprocated by the sons of toil. This condition of things can be brought about only as the Church penetrates mines, enters the workshops, touches the rich, and lays its hands kindly and gently upon this great national interest.

By way of comparison and contrast, for purposes of illustration, we have had frequent occasion to refer to Romanism as a foreign element which is in every way antagonistic to American institutions, and further reference to it is unnecessary. The part the Church is to take in giving homogeneity to the people of the Republic has been considered, and now we wish to call special attention to the duty of all classes to the urban population of our country. A glance at London, an Anglo-Saxon city and one of the foulest blots on the face of creation—indeed, for misery and vileness it can not be exceeded—will show us what condition New York, Brooklyn, Philadelphia, Chicago, St. Louis, and San Francisco will be within a century. On the one hand, there will be immense wealth, the wildest extravagance in

the daily affairs of life, and the most gilded corruptions; and on the other, the most abject poverty, the deepest ignorance, and the most shameless profligacy. Whitechapel fiends will abound, though but few will take risks in making their work conspicuous. There are in London to-day human beings (men, women, and children), enough to found a State, whose condition presents every conceivable aspect of degradation and misery—the result of an unconquerable tendency of people to crowd together in cities. Even at this early day, about one-fourth of the inhabitants of this country are collected together in our cities. The case is all the worse, because the most of our foreign population stop in these places. Less than one-third of the people of the United States is either of foreign birth or parentage, yet eighty-eight per cent of the population of New York is foreign; sixty-three per cent of Boston; sixty-two per cent of Cleveland; and ninety-one per cent of Chicago. In the aggregate we have here a combination of elements which are to be dreaded:

1. Immense wealth, with its power and corruption.
2. A still greater amount of poverty and its degradations.
3. The saloons—those “nerve centers”—one to about every two hundred inhabitants.
4. Romanism—the implacable enemy of American institutions—under the direction of Jesuitical priests, the agents of the pope.
5. The corrupt influence of the political “boss.”

The time has been when Morrissey, Tweed, Kelly, etc.,

had absolute control of from fifty thousand to one hundred thousand votes in New York City, and could sell them to the highest bidder. Morrissey and Kelly were devout Catholics, and the vast sums of money put into the hands of the Romish hierarchy attest the influence of the Jesuit over them. The boss in Tammany Hall, and the priest in the confessional, did the work. 6. The illiterate and ignorant foreign element, unfortunately clothed with the highest privileges of an American citizen, and yet utterly incapable of using them for the good of the country. 7. Storm centers, where slumbering anarchy and riot are liable on the least provocation to break forth, and, with bomb and bullet, drench the streets in blood. 8. A wickedness which, in variety and turpitude, as far surpasses the crimes of the cannibal of Africa and the savage of America as civilization, science, and art enable man to be more competent in devising methods of action.

Such is the field of labor that is before the Church, and it is anything but white unto the harvest. Asbury, Garrettson, and that class of preachers, never faced a work so great and so difficult of accomplishment. What were scaling mountains, fording rivers, sleeping on the ground, living on hominy and venison, and preaching to an eager and willing people, compared to fighting the saloon, checking the fascinations of wealth, breathing life into the despair and remorse of poverty and crime, circumventing a Jesuit, detect-

ing the wiles of a "boss" politician, and making American Christians of the millions of foreigners who have come among us to stay? Great as was the work of the early pioneers, and gloriously as they accomplished it, all will be lost unless the Methodists of to-day prove themselves equal to the work they have in hand.

Now the weapons of our warfare are not carnal—not pugilistic, not political, nor military—nevertheless mighty through God to the pulling down of the strongholds of the enemy.

It is necessary that a mighty will and a persistent effort be brought into this field of action. It is useless to ask people to decline to become rich; or, if they are rich, to become poor,—but a rich man may be asked to be, in the fullest sense of the word, a Christian citizen and a patriot. We may point out to him a work—costing hundreds of thousands of dollars—which, if done, will be for the good of humanity and a blessing to his country. If we fail the first time, we can try again; and when we have utterly failed, we will give way to some one else. Where the religious and the humane elements fail to influence him, the scientific or the artistic may succeed. Somewhere along the line of noble action wealth must be brought to the foot of the Cross. Whenever a man or woman manifests an aptitude for city evangelism, the party should be kept in that field of labor. Here we shall come into contact with education, intelligence, culture, refinement,

and elegance, and in every case these things should be treated as possible auxiliaries in the cause of Christ. Earth has no treasures, no myrrh, no frankincense, no ointment, which are too costly or too precious to be laid at either the cradle or the cross of Christ. Whatever element of society we meet, which should not be destroyed, should be made to contribute to the uplift of society and the glory of God.

First of all, this problem of city evangelization must receive the most profound and prayerful consideration. The best minds and the most devout souls in the Church must become enlisted in its behalf. We doubt if America presents to the Christian citizen another question of equal importance, for all others are included in it. It can not safely be relegated to education, politics, social influence, or municipal authority. In the absence of the evangelizing power of the gospel of Christ, there is no ground for hope. This power must not be confined to the sanctuary, but transferred to the streets, the alleys, the market-places, the highways, and the byways of life. For the successful prosecution of this work, the Church must receive a special baptism from on high.

From these considerations, we think it must be apparent that to be successful, to be to the country as "new wine in a new bottle," to maintain its grip upon all phases of society, each decade and each century of Methodism must adapt

itself to the conditions and the work of its own day. Methodist pioneering must necessarily depart as the forests disappear, and cities, villages, and harvest-fields cover the country; the coarse poverty of the backwoods yield to the culture and refinement of wealth and leisure. These things must and ought so to be.

But the change which thus takes place in the nature of the work of the Church, does not lessen, but rather increases, its toils and responsibilities. The sources and strength of evil increase with the growth of the Nation, and the new conditions must be attacked as vigorously by the present generation as were the primitive conditions by our fathers. If we sit down, and think and dream over the past, and, with a sigh, indulge the idea that the former times were better than these, we shall die in our nest, and the country will march on without us; but if we maintain our alignment, and, with unbroken ranks, hold the front line in the march of progress in the future as we have done in the past, Methodism will remain the evangelizing power of the Nation.

In the meantime, we must not forget that Methodism is a development of spiritual life in the souls of degenerate men. The history of the conversion of sinners will not be written till the trump of the judgment shall sound. All preaching is empty and useless from which this idea is excluded. Christ is of no account when there is not a sinner to be saved, and the Spirit is useless

where there are no dead to be made alive. These things constitute the soul of Methodism, and a soulless Methodism we do not care to see. To the spirituality of the Church we are to look for the hiding of God's power. The demands of the past and the present in this respect are alike. "Without me," said Christ, "ye can do nothing, and ye shall receive power after that the Holy Spirit has come upon you."

Transfer these considerations into the not far-off future, when all the public lands shall have become private property, when pioneer work shall have become completed, when the population of the country shall have reached the enormous number of two hundred millions, and its wealth shall be as many billions, and all the forces of the Nation, good and bad, shall have increased to an equal extent, and inquire: Will Methodism be then the same power in the great Republic that it is to-day? If there is truth in the theory of evolution, it might be invoked to afford us light on this subject. It is clear that the Church of to-day is the result of the toil and the fidelity of the fathers; and it is also certain that if we, in the same spirit, grasp and properly mold the present, a grand future will be the consequence. If we attempt to turn the tide of events backward, and do over again the work of the fathers, the present and the future will be sacrificed, and no good done anywhere. No past period of the Church will ever be lived over again. It is as impossible

as that the mighty oak should become a sapling once more.

The growth and expansion of the country are inevitable, because subject to natural law, and there is no reason why the Church should not keep step to its progress. With the increase of its millions of people, the millions of Christians should multiply. The forces of evil will grow apace, but they may be circumvented by the agencies of the Church. For every wrong there is provided an opposing blessing. The motto of the Church should be, "Overcome evil with good." And will not the time come when some organic and specific good will be pitted against each specific evil of society? Where sin abounds grace may much more abound; and may not the abounding good abolish the evil?

Such, it seems, is the mission of the Church. Looking backwards may inspire us with zeal, but a thorough study of the present and the near future is necessary to well-directed action. At every change in the expanding bottle the preserving power of the wine should make its presence felt.

"IF we believe that Methodism has been wonderfully honored of God in advancing his kingdom, and with God's blessing is now performing a part unequalled by any other religious body in evangelizing and saving the world, these are all-sufficient reasons for our existence as a distinct denomination. These are reasons, too, why Methodism should be made to do her best. Let Methodism be more thoroughly and zealously worked. Improve it, we should, if we can; but, at all events, work it! work it!! Let every Methodist work Methodism."

—DORCHESTER.

CHAPTER XVII.

TO FULFILL ITS MISSION, METHODISM MUST BE
TRUE AND LOYAL TO ITSELF.

IN a former chapter we have referred to a mistake which Luther apparently made, and which, with superior wisdom, Wesley avoided. Luther gave a part of his time and strength to the preaching affirmatively of the doctrines of the Reformation—justification by faith—but he was never so thoroughly himself as when dealing sledge-hammer blows upon the corruptions of popery, as “the man of sin.” He was not only exempt from the fear of man and devil, but he hesitated not a moment to hurl his missiles of denunciation in the face of princes, cardinals, popes, and kings, whenever he thought they deserved reproof or needed chastisement. As a consequence, the Reformation was a cloudy mixture of the evangelical, the political, the ecclesiastical, and social elements of Europe during the sixteenth century. The fermentation touched the bottom of society, the Vatican felt its presence, it shook every throne on the Continent, and lasted long enough to form an epoch in the history of the world. Then a reaction set in; and as popery, infidelity, crime, and worldliness were rapidly rendering society in

the eighteenth century intolerable, Wesley appeared.

Wesley rightly judged that affirmative, positive evil had not been incorporated by an act of creation in the constitution of nature, and that in the realm of redemption, where sin had abounded, "grace did much more abound." Hence he judged that the wrongs of this world, crushing poor humanity down to the depths of degradation and misery, could not exist were it not for the absence or perversion of some positive and possible good, placed within humanity's reach. In his ultimate analysis he reached the conclusion that the absence from the soul of man of spiritual life, leaving it spiritually dead, was the root and the cause of the debasement and suffering of our race. From this stand-point he could see, with clearness of vision, that though learning, logic, anathemas, and wrathful denunciations might be hurled upon popery, infidelity, and crime to-day with deadly effect, they would revive to-morrow. Such policy was like plucking bad fruit from a bad tree, and leaving the tree unchanged. The evil could be permanently overcome only by bringing in the fullness of the things that were good. Both the Wesleys clearly saw that the hearts of the people could be made right, and the race elevated, only as the purifying power of the gospel expelled the bad, and took its place. The new wine of the Kingdom must fill the vessel to the brim, and then hold possession. They held

that, whatever the evils of the world might be, there was enough of good in the unsearchable riches of grace and providence to afford a full supply for all human wants.

Such was the basal principle of Wesley's theology, and it served as the key-note to all the labors of his life. As a result, he was ever on the lookout for good in everybody; recognized it wherever he could find it, however small the quantity, and endeavored to add thereto. He spent no time in waging war upon either the dead State Church, or the cold and useless Non-conformist Churches. He did not attempt by denunciation to expel their darkness; but, after pointing out their apostasies, as the better course he labored night and day to bring the light of the gospel of Christ to bear upon them. He saw that the logical argument against English deism was exhausted, and that nothing but the promised appearance of the God of all grace, according to his Word, could win the day. This the deist had a right to demand. He so fully preached Christ that it was manifest to all that the Christian might be complete in him without the aid of popery. Incidentally, he made it appear that there was no necessary connection between them. This conviction was made to penetrate the minds of men, not by a negative warfare on Romanism, but by the affirmative preaching of the "fullness of the blessings of the gospel of Christ."

The crimes and evils of the world were pal-

pable enough to every one; but that they might be hated and abandoned, they must be seen and felt in the light and blessedness of Christianity. Working aggressively along this line, all the ground taken was pre-empted, occupied, and held. The mind, from which ignorance, darkness, unbelief, and hatred were expelled, was occupied by knowledge, light, faith, and love. The expulsion of evil was effected by the ingress of a mightier good. Christ, received by faith, rendered unnecessary the intervention of pope or priest in behalf of the individual. It thus incidentally became apparent to thousands that distinctive Romanism was a gigantic apostasy, and deism a falsehood.

Wesley was not an iconoclast; on the other hand, he lost no opportunity to aid the State and Non-conformist Churches to the full extent of his power. He felt that he was called to lead the hosts of God's elect into the fresh development of a special dispensation of grace, and place the Church on a higher plane of spirituality than it had ever enjoyed before. His experience in these labors opened to him a new world of spiritual activity, and shattered much of the ecclesiastical machinery and millinery he had cherished from his youth. In laboring to bring in the good, Wesley's influence upon the evils of his age was probably a thousand times greater than it would have been had he, like a Juvenal or a Luther, spent his life in attacking them directly. As it is the gospel which is "the power of God unto

salvation," he bent all his energies to its propagation. Hence the wave of spirituality, which, under God, he set in motion a century and a half ago, still rolls on, and seems to prophesy the conquest of the world.

The "Dark Ages," brought on the world by the admixture of heathenism, Judaism, Greek philosophy, Roman mythology, and Christianity culminating in Romanism, can never regain its ancient sway, and it seems impossible that the Protestant Churches should again lapse back into the state of ungodliness in which Wesley found them.

Then the policy of expelling the evil by bringing in the good should be continued till the kingdoms of this world shall become the kingdom of our Lord and his Christ—not that we should remain in ignorance of the arguments of the infidel, or the intrigues of the Jesuit, or the spread of false doctrines of any kind, or fail to expose and denounce them; but the real Christian has better work in hand than to devote his life and energies to the negative work of fighting the devil or anything else. The average Romanist is a specimen of fossilized ignorance and superstition, and it is as well to let him alone. In such ranks may be found once in an age a regenerate soul and a brother beloved. A Jesuit priest is an artificial structure, a mechanical perversion of nature's work, in whom little of the human and none of the angelic can be found. Change in

him is as impossible as in the spots of the leopard. Let him alone. Follow Wesley's example. Work along the lines of the affirmative, and displace the evils of the world by bringing in and leavening society with the good and the true.

We are not in the least alarmed at the spread of Romanism in this country. The only danger arises from the low, selfish, and unpatriotic disposition of political demagogues to use the Jesuit priests for party purposes. What popery gains in this country is twice as great a loss to the Old World. It is seldom that an American becomes a papist; but even were the superstition spreading among our own people, our counsel still would be, Bring in the light. To circumvent the Jesuit, "get there" first.

It may be an encouragement to Protestants to take a glance at Romanism through Romish glasses, and see it as it appears to them. I quote from Dorchester's "Christianity in the United States," a most invaluable work:

"In 1857, Bishop England, of South Carolina, in a letter to the Lyons Propaganda, said: 'If there had been no losses, the number of Catholics would have amounted to 4,000,000; estimated loss from 2,800,000 to 3,000,000,' more than one-half. Rev. Robert Mullen, D. D., as the result of an elaborate statistical calculation, said: 'Of the number of Irish Catholics emigrating to the United States, one-third, at least, are lost to the Roman Catholic Church.' Archbishop Hughes

said: 'The people at home [Ireland] do not fully understand the position of the emigrants, thousands being lost in the large cities, while in the country the faith has died out of multitudes.'" (Christian Union, August, 1852, p. 251.)

A correspondent of the *Freeman's Journal*, June 5, 1852, said: "We know of a Catholic couple who settled in an adjoining county some seventy or eighty years ago. Their descendants are very numerous, but there is not now a Catholic among them." Numerous cases of a similar kind are given. The editor of the *Celt*, lecturing in Ireland, advised his countrymen to stay at home, assigning as a reason that the Roman Catholic Church loses sixty per cent of the children of Roman Catholic parents in the United States. The *Tablet*, New York City, said: "Few insurance companies, we venture to assert, would take a risk on the national life of a creed which puts five hundred daily into the grave for one it wins over to its communion; and yet this is what the Catholic Church is doing in these States while we write." An archbishop in Ireland, after visiting the United States, said to his people on his return: "It is far better for you to live here in poverty and die in the faith, and be sure of saving your immortal soul and going to heaven, than to go to a country where thousands upon thousands of our race—our Irish race—deny the faith." (German Catholic Year-book.)

Speaking of the period in which the hierarchy

has been in existence in this country (1790-1876), the biographer of Bishop Spaulding says: "We have lost in number far more than we have gained, if I may express an opinion, beyond a doubt." I. O'Kane Murray, in his "History of the Roman Catholic Church in the United States," p. 583, says: "It may be safely said that more Catholics have fallen away from the faith in this country, during the last two centuries and a half, than are to-day living in it." "As to the Church's losses in the United States, it is no easy problem to solve. . . . The earnest student of history is obliged to confess that it is very large; but how large it may have been is an unsettled question." In the *Irish World* of July 25, 1874, Ford maintained that the Romish Church had lost 18,000,000 in this Republic. In the *Catholic Mirror*, of Baltimore, we read: "It is our opinion that a vast deal of unmeaning stuff has been talked about the progress of the Catholic Church in England and America. . . . In America there have been a few conversions, but they do not amount to a drop in a bucket in comparison with the immense losses the Church has sustained."

Why these losses? We answer, the moral, spiritual, social, and political atmosphere of this country is not that of Europe, and especially not that of Ireland. Icebergs in tropical seas are no more out of place than Romanists are in this Republic. In the absence of a country the Irishman can call his own, and love inspiring the most

ardent patriotism, he has nothing but his Church, and to this he yields his entire devotion. It is his all on earth, and his only hope of heaven; hence the double-distilled bigotry of the average Irish Catholic. In this country he comes into contact, among the people, with the spirit of an immense Americanism. He comes here to stay, and for the first time in his life feels that he has a country and a home. He is born again. Old things pass away, and often his Romanism takes its departure. The more thoroughly he becomes an American citizen, the more loosely his popish notions hang to him and the more rapidly they drop away. Mingling in society, he learns that Americans are freemen; that they worship God according to the dictates of their own conscience; that his own form of religion was saddled upon him, and he begins to inquire why it would not be just as well for him to be a freeman.

The terrible struggle the hierarchy is now making in this country has for its object, not the conversion of souls, but the preservation of its subjects of foreign birth. This is the key to the relentless war the Jesuits and Lutherans are now waging against our common-school system and the free circulation of the Bible. Country or no country, poverty or wealth, knowledge or ignorance, virtue or vice, it matters not, popery must be preserved.

Methodists have often and unwisely regretted the loss of a form of zeal which, in former years,

was prevalent among them. Once a young mother, with a child in her arms, six weeks old, would mount a horse and ride ten or fifteen miles to a quarterly-meeting on Saturday, and return home on Monday as gay and happy as a lark. She was only one among scores who had had at the meeting a right royal good time. Such exploits are now out of the question. And is it not just as well that it is so? Is not that work completed, and have we not other duties now in hand of equal or greater importance? Neither country nor Church is now what they were within the memory of men now living. The changes which have taken place are legitimate, necessary, and proper, the inevitable results of prosperity and growth. The plastic and adaptive element of Methodism is now probably subjected to as severe a test as it will ever be called upon to endure. The good souls of our Israel who live in the past, and can see no glory but the glory of pioneer days, will probably die mourning over the desolations of Zion.

The immense Methodism of this country is the aggregate of a multitude of small classes or societies, each having a great variety of small home work to do. As much good may now be done by caring well for a class in the Sunday-school as formerly in attending the quarterly-meeting. The power of Methodism at present is made up largely of those little but essential things which pertain to small classes. Let these be properly cared for, and the future of Methodism is assured.

To be true to themselves, Methodists must see clearly that as a Church they are an original structure, using an original terminology, directed by original methods, and that these must be preserved. At the dedication of the new publishing-house in New York City, the proposition was made by a bishop to change its name; but "No!" responded the outside world. "You have made the title 'Book Concern' glorious, and now stick to it." The prime glory of Methodism has ever arisen from its peculiarities, and no refinements should ever be allowed to obscure them.

Let us learn a lesson from Romanism. Its strength and stability are derived largely from the fact that its adherents are thoroughly penetrated with the notion that the pope is Christ's vicegerent on earth, and that this pope's Church is the kingdom of God among men. The emptiness and blasphemy of this claim make nothing against the effect it produces on the mind of an uneducated papist. In engraving this conviction on the mind of the ignorant, the Romish priesthood has achieved its greatest victory and degraded humanity the most. One of the weak points of Methodism has been the failure of its adherents, laity and clergy, to perceive clearly its place in the order of Providence, and, as a consequence, they have held lightly to the virtue of loyalty to its mission. If the facts justify the claim we make—namely, that Methodism was raised up by a special Providence to be to the great Republic what

“new wine is to a new bottle”—its position, honors, calling, and responsibility can not be too well understood. Out of such a palpable fact the utmost should be made. Every Methodist should be invested with the peculiar power which is always consciously connected with a providential allotment. The element of the divine then enters into the case, and places upon Church membership the signet of Omnipotence. Were the Church a mere human arrangement, we could shift sail and manipulate its affairs to suit ourselves; but since it is a special dispensation of grace among men, we are required to recognize in our privileges and duties a divine authority. Asbury, Garrettson, and the founders of Methodism, seem never to have had a doubt that the great Head of the Church required of them the work they had in hands. To have forsaken Methodism would have been a dire apostasy. Their conscience would forever have upbraided them as traitors to God and to duty.

Between Methodism and popery there is therefore this difference: Popery derives immense strength from the fiction of the vicegerency of the pope because accepted by its votaries as true, though the proof against the validity of such claim is as clear and conclusive as the prevalence of enormous crimes on the part of popes could make it. In Methodism there is a clearly manifested truth of equal potency—the special interposition of God—which has been allowed to slum-

ber unnoticed and unused. The proof of the validity of the claims we set up for Methodism is based upon the display of as pure and high spiritual elements among men as ever appeared in human history.

On this ground the Church has been weak, whereas it might have been strong. Its ministers have seen probably not less than a million converts go from her altars to other communions, and apparently they followed them with blessings of absolute approval. The divine specialties of Methodism, and its consequent claims, were wholly ignored. A short time since, a Presbyterian minister, whom we know well, was asked: "Are you having any special services?" "O no; I never do. Our Methodist neighbors always have their annual series of extra meetings. I seldom attend, but always know what is going on. I then organize among my elders and women a still hunt; and when the spoils are divided, I always have my share in both quantity and quality." It is, we hesitate not to say, a shame and a disgrace to the Methodist preacher and Church which allow such meanness to pass unrebuked.

And even unto this day, if a Methodist preacher is eager to see in the *Advocate* family a sketch of his life, and a description of his piety, genius, and scholarship, written in the most glowing and eulogistic terms, he has only to withdraw from the Church, and enter some field of labor where the hardships of the itinerancy are unknown.

We would, however, rather by far make a record of this excess of slushy charity and gushing generosity, than be compelled to blush with shame at one act of persecution, or one word of bitterness. Our feeling for such deserters is that of dignified regret; touched perhaps with a tinge of contempt, or colored with pity for human weakness. A genuine Methodist is such as the result of deep, living, abiding convictions; and loyalty to conscience means loyalty to God and to Methodism. If one see no providence in Methodism, no divinity in its mission, and if his connection with it be the result of impulse, caprice, or convenience, he will be as free to change his Church relations, so as to fit circumstances, as he is to shift his clothes to suit the weather. With Methodist fire in a man's heart, and its royal purple blood in his veins, such miserable, namby-pamby shuffling of Church membership is never seen. Since Churchmen, and learned students of Church history of different denominations, regard Methodism as a special dispensation of Providence, Methodists themselves should place the greatest emphasis upon the fact, and give to their Church a corresponding loyalty.

"Glorious things are spoken of thee, O Zion, city of our God." Such is the language of inspiration; and always, in the elaboration of this idea, the genius of Charles Wesley was at its best in the hymns he wrote. He interwove this thought with the doctrines he preached; he made it a

part of public and social worship; he incorporated it in the prayers and meditations of the people; he used it to awaken the missionary spirit of the age; and thus it became a fundamental and permanent element of Methodism. Kings have already become the nursing fathers, and queens the nursing mothers, of Methodism; and the Church feels that there is nothing embraced in the promises of God, nor in the unsearchable riches of Christ, that does not belong to her. All Methodism needs, to accomplish her mission, is fidelity on the part of her adherents. Let them, in devotion and zeal, measure up to the glorious things spoken of our Zion; let them comprehend the work intrusted to their hands and the honors that await them; let them feel the inspiration of a special call from heaven, and accept the help of the proffered grace,—and by and by they will be made kings and priests unto God, to reign with him in millennial glory forever.

The End.

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